Bombay Branch Royal Asiatic Society Monograph No 2.

SOME JAINA CANONICAL SŪTRAS

By

BIMALA CHURN

M.A., B L , PH D., D.LITT.

Hon. D Litt (Allahabad University), Hon Member, Royal Asiatic Society of Great Britain, Fellow, Bombay Branch Royal Asiatic Society, Fellow, Royal Asiatic Society of Bengal; President, Royal Asiatic Society of Bengal for 1947, Emeritus President, Calcutta Geographical Society; Hony Correspondent to the Archaeological Survey of India, Fellow of the Calcutta University, Advocate, High Court, Calcutta, Author, *Tribes in Ancient India, A History of Pali Literature, India as described in early texts of Buddhism and Jainism, Aśvaghoṣa, Buddhaghosa, On the Chronicles of Ceylon, Concepts of Buddhism, Mahāvīra His Life and Teachings, Śrāvastī in Indian Literature, Rājagriha in Ancient Literature, Geography of Early Buddhism, Geographical Essays, etc , Editor, Indian Culture, Buddhistic Studies, D. R Bhandarkar Volume, etc*

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WITH AN INTRODUCTION

By

Dr. E. J. THOMAS, M.A., D.LITT.

PUBLISHED BY THE BOMBAY BRANCH ROYAL ASIATIC SOCIETY,

TOWN HALL, BOMBAY

1949

To

The Revered Memory

of my

Esteemed Friend and Well-wisher

Dr. B. M. Barua

AUTHOR'S NOTE

When I began my study of Jain texts I felt the urgent need of consulting some of the important Buddhist texts and commentaries to clear up some intricate points. In this monograph I have tried to present a critical account of the principal Jain canonical texts in the light of my comparative study of both Buddhist and Jain texts. As regards the contents of the Jain canonical *sūtras*, they are traditionally known as the *pravacanas* of the *Jinas*, particularly those of Mahāvīra, precisely as the main contents of the Pali *Nikāyas* are known as the sayings of the *Buddhas*, particularly those of Gautama. Their chief interest, therefore, lies in the clear presentation of various topics relating to the lives of the *Jinas* and their teachings. An attempt has been made here to acquaint the reader with the fundamentals of early Jainism as outlined in the Jain canon as well as some other interesting and relevant information.

In the first chapter I have given a general account of the Jain canon, and in the following chapters a detailed treatment of some of the important Jain *sūtras* has been made. Such a study is a long-felt want, and I believe that the present publication will remove it to a certain extent.

I am grateful to Dr. E. J. Thomas of Cambridge for his erudite Introduction, and I am also thankful to Mr. B. S. Nahar, B.A., for helping me with some Jain books whenever asked for. I am very much obliged to the authorities of the Bombay Branch of the Royal Asiatic Society for including this monograph into their series.

43 Kailas Bose Street,
Calcutta 6.
1st January, 1949.

B. C. LAW.

INTRODUCTION

The present work by Dr. B. C. Law is to be welcomed from two points of view. It gives a clear analysis of the principal canonical texts of the Jains, but it is also a contribution to the much wider question of the growth and ramifications of Indian philosophical and religious conceptions. To give an impartial and balanced description of these is impossible without duly considering the separate directions in which the many thinkers of India have sought a solution of their problems, and the share which Jainism has contributed has not yet been weighed or even fully examined.

At the present time the first thing required is to know what the records actually say. In this respect Western scholarship has always been hampered. The difficulty in ascertaining the authoritative records has often led to rash and mistaken conclusions. Some good work on particular *sūtras* has been done by German, French, and Dutch scholars, but even the ablest of these investigators, Albrecht Weber, thought that the Jains were one of the schismatic sects which branched off from Buddhism.

Another reason for such misapprehension is the fact that Jainism is a purely Indian form of cultural growth, and Westerners failed to find in it any philosophical ideas which they could link on to their own problems. Dr. Law's work now allows us to approach the subject as a whole and from an Indian standpoint. He gives a picture of the material, but it is still material that needs much study and analysis, for it brings into prominence many of the problems that still have to be examined before their place in the history of Indian thought can be fairly judged. From this point of view the calmness and impartiality of Dr. Law's method will be a great aid to the clearness of treatment required in order to reach assured conclusions.

The first problem that meets us is that of chronology. Where in the history of India is to be placed the activity of the Jains as we know it from the texts? The mere settlement of the points involved will be an aid in solving other parallel questions of Indian chronology.

This leads us straight to the question of Buddhism. Both systems arose in the same part of India; both show that each of them stood in some sort of opposition to the other; and they have in common a number of technical terms. The question of a common terminology, which Dr. Law points

out, is extremely important, though it has been largely ignored by Buddhistic students. Yet if we have reason to believe that certain terms such as *āsava* and *tathāgata* (*tahāgaya*) were used in a technical sense before being adopted by the Buddhists, we must approach them in a quite different way than by merely analysing their literal sense. There is the further possibility that the borrowing was not always on one side, and that some light may be thrown on Jainism by the parallel study of Buddhist texts

One important feature brought out by Dr. Law is the fact that in the Jain texts we find many more references to related philosophical systems and to secular literary works than can be found anywhere in the Buddhist canon. Jainism in fact on the literary side shows a much greater development than what is to be seen in the Buddhist texts This aspect takes us further than the stage which Dr. Law has undertaken to examine in the present work, yet it is worth recalling here, for it shows that this stage was not a mere transient phenomenon, but that it underwent a fruitful development, as has been well described by Buhler:

> 'The Jains did not stop at merely expounding their own doctrines in Sanskrit works They also devoted themselves to the secular sciences of the Brahmans. Their achievements in grammar, astronomy, as well as in some branches of secular literature, have been so important that they have received notice even from their opponents, and some of their works are still of importance for European science. In southern India, where they were active among the Dravidians, they have also aided in the development of these languages The literary language of the Kanarese, of Tamil, and of Telugu, rests on the basis laid by the Jaina monks. This activity led them indeed far from their proper aims, but it has created for them a not unimportant position in the history of Indian literature and culture.' [1]

These words suggest what a rich harvest still awaits the historian and archaeologist, but for its proper comprehension we must begin, as Dr. Law here invites us, with the foundations.

E. J THOMAS.

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[1] One of the results of this wider study will be found in the interesting work of Dr Jagadish Chandra Jain, *Life in Ancient India as depicted in the Jain Canons* (Bombay, 1947)

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Yogabhāṣya

Z.D M G

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CHAPTER I

JAINA CANON

The Jain literary records developed through centuries and by stages. It is difficult to say that the Jain canon belongs to one particular period as the works belonging to it are of different ages and origins. The sacred books of the Jains underwent considerable changes with the result that some works or portions of works were added to the canon from time to time. The words of Mahāvīra, the celebrated founder of Jainism, were handed down by an oral tradition which took a complete literary form through ten centuries from his demise. Up to a certain date this tradition was known in the form of the fourteen *pūrvas*, which themselves presuppose the existence of an earlier ten that had embodied the religious tradition of Pārśva and formed a common basis of the Jaina and Ājīvika canon. That the *pūrvas* were gradually lost may be accounted for by the rise of the sacred books of the Jain canon—the *siddhānta* or *āgama* by way of compilation from time to time. The process of compilation passed through several stages when it was stopped on account of the preparation of a final redaction of the canon at the council of Valabhī under the presidency of Ārya Devarddhi-gaṇi in 454 or 467 A.D.[1]

The occasional references to the texts representing the various divisions of the said canon seem to suggest a stratification of the *aṅgas, upāṅgas* and the rest and a chronology of their gradual development.

There was a stage when the twelve *aṅgas* were known and acknowledged as the only authoritative Jain sacred books. According to the tradition of the Jain Church the twelfth *anga* called the *Dṛstivāda*[2] has been lost. But even the loss of this *aṅga* may be accounted for by the compilation of other books on its basis. Practically speaking nothing has been lost. The *Sūtrakṛtānga* (II, 1.27) expressly refers to the twelve *angas* as forming the canon of the Jainas, 'which has been taught, produced, and declared by the *Śramaṇas, Nirgranthas*, namely the *Ācārāṅga* (all down to) the Dṛṣṭivāda'.

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[1] *Jaina Sūtras*, SBE, Pt I, Intro , p xxxvii

[2] This text deals chiefly with the *dṛṣṭis* or *diṭṭhis* which are nothing but the philosophical views of the Jainas and other schools as the title suggests.

There are the sacred texts which were venerated as *maitthāna* (*mātrsthāna*, matrices)[1] precisely as the Buddhists held the five *Nikāyas* as *mātukā* or matrices of their canon[2] Jacobi wrongly equates *maitthāna* with *māyāsthāna*[3] The twelve *aṅgas* were no doubt the matrices or fundamental bases of the Jain *Siddhānta*. Jacobi holds that the first book of the *Ācārānga* and that of the *Sūtrakṛtāṅga* may be reckoned among the most ancient parts of the *Siddhānta*. He further holds that the Vaitālīya metre used in the Pāli *Dhammapada* represents an older stage in the development of the Vaitālīya than that in the *Sūtrakṛtāṅga*.[4] Regarding the *angas* it may be shown that Ardha-Māgadhī which is the literary idiom developed in them is younger than Pāli of the Buddhist canon preserved in Ceylon. Instances of parallelism between Jainism and Buddhism may be cited as well as of the influence of the latter on the former. Such epithets of Mahāvīra as *Buddha, Tathāgata, Sugata,* and *Sambuddha* are borrowed. *Jina, Arhat, Tīrthankara, Vīra, Mahāvīra, Vaiśālika, Nirgrantha,* the great *Brāhmana,* the great *Śramaṇa* and the like are the Jain specials among the titles of Vardhamāna

Sīlānka and other Jain commentators have tried to clear up allusions in the ancient Jain texts to the prevailing views, beliefs, and practices by means of systems and doctrines of the Sānkhya, the Vedānta or the Buddhist Śūnyavāda philosophy. Similar allusions to these very views, beliefs and practices in the Pāli canonical texts suggest no doubt a much earlier stage of Indian religious thought which was imperfectly understood by the Jain scholiasts. The safer means of distinguishing between earlier and later matter in the Jaina *aṅgas* consists in the side-lights that may be gathered from the Pāli *Nikāyas* but not from the speculations made by the Jain scholiasts who flourished long after Mahāvīra or his immediate disciples. The Jaina *angas* are the main set of texts upon which we can safely rely but the Pāli *Nikāyas* are no doubt of great help in corroborating the Jain evidence. The books of the Jain canon clearly show that the terminology and exposition of Jaina thought had developed by stages.

The older parts of the canon contain many archaic forms. The older prose works generally abound in endless repetitions but some contain systematic expositions. Originally there were two kinds of Jain sacred books: the

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[1] *Sūtrakṛtāṅga,* I, 9 24 Mātrsthāna is also explained as *Karmopadānasthāna*

[2] *Cf Indian Culture,* Vol I, pp 107ff, for the meaning of *mātukā*

[3] *Jaina Sūtras,* II, p 304, f n 3

[4] *Ibid*, I, Intro, p xli.

fourteen *pūrvas* and the eleven *aṅgas*. The fourteen *pūrvas* were reckoned to make up a twelfth *anga* called the Drstivāda. The knowledge of the fourteen *pūrvas* remained up to Sthūlabhadra, the eighth patriarch after Mahāvīra. For some time only ten *pūrvas* were known and then the remaining *pūrvas* were gradually lost. This is the Śvetāmbara tradition regarding the *pūrvas*. The fact is that the *pūrvas* existed prior to the composition of the *angas*.

The importance of the early Jain literary records furnishing materials for an all round history of India from the sixth century B.C. to the beginning of the Christian era has already been carefully discussed. The chronological position of Jainism has now been made sufficiently clear. The difficulty arose from the fact that the Jaina canon belonging to the Śvetāmbara sect was finally closed as late as the sixth century A.D. The earlier literary traditions in the shape and form of the fourteen *pūrvas* were gradually lost beyond recovery. How far and in what forms the Jain canonical texts which are now available preserve in them the contents of the *pūrvas* is still a big problem. The Jain tradition would have us believe that the fourteen *pūrvas* were condensed in the twelfth *anga* known as the *Drstivāda* which is unfortunately lost. We have still a very imperfect knowledge of the canonical texts of the Digambaras. The important text called *Ṣaṭkhaṇḍāgama* of Puṣpadanta and Bhūtabali has been recovered from the Kanarese country in south India. Dr. Hiralal Jain thinks that in it we have not only an important canonical book of the Digambaras but also a later representation of the subject-matter of the *Drstivāda*. Another very ancient and exhaustive work on Jain cosmology called the *Tiloya Paṇṇatti* has been published under the auspices of the *Jīvarāja Jaina Granthamālā* The later Jain tradition preserves the name of the Ājīvika canon consisting of eight *mahānimittas* and two *mārgas* which are partially at least based upon the *pūrvas* coming down from the time of Pārśva, the illustrious predecessor of Mahāvīra. The texts now included in the Śvetāmbara Jain canon contain evidence of literary, religious and philosophic development of more than ten centuries. It would not have been possible to form any idea of this chronology of thought but for many interesting instances of parallelism between the Buddhist and Jain canon. As rightly pointed out by Jacobi, Jainism in its earlier phase was a presupposition of Buddhism in spite of many parallel passages occurring in the two traditions. A good comparative study of the contents of early Jain and Buddhist texts as has been done to some extent in

this treatise will surely be very useful although we have now broad outlines of literary history of Jainism and Buddhism

The sacred texts of the Jainas known as the *āgamas*, which are collectively called the *siddhāntas*, are forty-five in number They may be divided as follows.

(I) *Twelve Angas* —(*a*) Āyāramga sutta (Ācārānga sūtra), (*b*) Sūyagadamga (Sūtrakrtānga), (*c*) Thānamga (Sthānānga), (*d*) Samavāyamga, (*e*) Bhagavatīviyāhapannatti (Vyākhyāprajñapti), (*f*) Nāyādhammakahāo (Jñātādharmakathā), (*g*) Uvāsagadasāo (Upāsakadaśā), (*h*) Amtagadadasāo (Antakiddaśā), (*i*) Anuttarovavāiyadasāo (Anuttara-upapātikadaśā), (*j*) Panhāvāgaranāim (Praśnavyākaranāni), (*k*) Vivāgasūyam (Vipāka-sūtram), and (*l*) Ditthivāya (Drstivāda)

(II) *Twelve Upāngas.*—(*a*) Ovavāiya (Aupapātika), (*b*) Rāyapasenaijja or Rāyapasenaiya (Rājapraśnīya), (*c*) Jīvājīvābhigama, (*d*) Pannavanā (Prajñāpanā), (*e*) Sūrapannatti or Sūriyapannatti, (*f*) Jambuddīvapannatti (Jambudvīpaprajñapti), (*g*) Camdapannatti (Candraprajñapti), (*h*) Nirayāvalī, (*i*) Kappāvadamsiāo (Kalpāvatamsikā), (*j*) Pupphiāo (Puspikā), (*k*) Puppha cūliāo (Puspacūlikā), and (*l*) Vanhidasāo (Vrsnidaśā).

(III) *Ten Prakīrnakas* (*Painnas*) —(*a*) Causarana (catuhśarana), (*b*) Āurapaccakkhāna (Āturapratyākhyāna), (*c*) Bhattaparinnā (Bhaktapratijñā), (*d*) Samthāra, (*e*) Tamdulaveyāliya, (*f*) Camdāvijjhaya, (*g*) Devimdatthaa, (*h*) Ganivijjā, (*i*) Mahāpaccakkhāna, and (*j*) Vīratthaa

(IV) *Six Ceya suttas* (*Ceda sūtras*) —(*a*) Nisīha, (*b*) Mahānisīha, (*c*) Vavahāra, (*d*) Āyāradasāo, (*e*) Kappa (Brhatkalpa), and (*f*) Pamcakappa.

(V) The two solitary texts —Nandīsutta and Anuogadāra These two *sūtras* have no common name

(VI) *Four Mūlasuttas.*—(*a*) Uttarajjhayana, (*b*) Āvassaya, (*c*) Dasaveyāliya, and (*d*) Pimdanijjutti.

Of the twelve *angas*, Jain philosophy has been dealt with in the *Āyāramga sutta* and *Panhāvāgaranāim*. Doctrinal and other matters have been discussed in the *Sūyagadamga Mahānimittas*, monism, pluralism (*anikkavāda*—Thānamga,

IV, 4), eternalism, materialism, etc., form the subject-matter of the *Thānaṁga*. The *Viyāhapaṇṇatti* not only throws light on the life of Mahāvīra but also discusses other topics. Persons belonging to any school of Jain thought will find the *Nāyādhammakahā* very useful. A picture of ancient social life has been given by the *Uvāsagadasāo*. The *Aṁtagadadasā* gives an account of persons who became *siddhas* after death and the *Anuttarovavāiyadasā*, of the lives of persons who became gods after their death in the *Anuttaravimāna*. Names of some tribes and planets are found in the *Panhāvāgarana*. That the good and bad deeds done in previous births have their respective influences, has been dealt with in the *Vivāgasuya*. Some narratives too are found in the same *anga*.

The twelve *upāṅgas* too deal with various subjects from philosophy to astronomy, geography to biography. The *Uvavāiya* gives an account of various attainments and penances of the Jaina saints. A fine literary piece by itself, the *Rāyapasenaiya* deals with the intricate problem of the identity of soul and body through the dialogue between Paesi and Kesi. The very essence of Jainism can be found in the *Jīvājīvābhigama*. The Jain philosophy has been dealt with in the *Pannavaṇā*. Astronomy from Jain standpoint has been well treated in the *Sūriya-paṇṇatti* and *Caṁda-paṇṇatti*. The *Sūryaprajñapti* (*Sūriyapannatti*) is the most important astronomical book of the Jainas. It is written in Jain Prākrit and divided into twenty sections. The arrangement of the matter is not systematical. There is a commentary on the text by Malayagiri. The astronomic-chronological period on which the system of this text is based, is the well-known quinquennial cycle with which we have long been acquainted from the *Jyotiṣa Vedāṅga*. The same cycle is also described in the *Garga-Sāṁhitā*. As regards the revolutions of the sun and the moon according to the *Sūryaprajñapti* it differs from the statements made by Garga and in the *Vedāṅga* only in one important point. According to it the cycle begins with the summer solstice at the moment when the moon is full in the beginning of *Abhijit* and the sun consequently stands in *Puṣya*. As regards the sun's motion in circles of different diameter the text treats of the increase and decrease of the length of the day. It also contains a long exposition of the dimensions of the circles. It adds an interesting account of the sideway-motion of the sun. It also records an account of the motion of the moon, etc. Dr. G. Thibaut has written an interesting article on it in the *J.A.S.B.* (Vol. xlix, pp. 107–127; 181–206). The *Jambuddīvapannatti* is an interesting treatise on geography. It

should be studied along with the Jaina *Vividhatīrthakalpa* which is not included in the canon. The lives of Kāla, ten sons of Seniya and others have been narrated in the Nirayāvalī. Of the *Prakīrnakas* the *Causarana* consists of 63 verses in Prākrit dealing with the six essential daily duties and four refuges. Its authorship is ascribed to Vīrabhadra The *Ganivijjā* is a work on astrology. Of the six *Ceya suttas*, the *Nisīha* serves as a guide to the Jain monks and nuns as it contains rules governing their life The relationship between the preceptor and his disciples has been discussed among other things in the *Mahānisīha*. The *Vavahāra* discusses what the Jain saints should avoid and what they should undertake. The qualities of an *ācārya* and an *upādhyāya* are also noted in it. Of the *Mūlasuttas* the *Pimdanijjutti* deals with the pious life and subjects of discipline Bhadrabāhu was its author. Besides these a detailed treatment of some important texts of the Jain canon has been made in the following pages

CHAPTER II

ĀCĀRĀṄGA SŪTRA (ĀYĀRAMGA SUTTA)

The *Ācārāṅga* is the first Jaina *anga*. It contains important rules for the Jain monks and nuns. An attempt has been made here to compare these rules with those of the Hindus and Buddhists noticing their main points of agreement and difference. This text is a mixture of prose and verse which we so frequently meet with in Buddhist literature. The sermons contained in it consist mainly of exhortations and warnings. Both in this *Sūtra* and in the *Sūtrakṛtānga* we find some verses which in form and contents can be well included in the Pāli *Suttanipāta* or *Dhammapada*. These belong to the ancient Indian Samana literature. This book has been edited for the PTS, London (1882), and translated into English by Jacobi in SBE, vol. xxii. It has also been edited by Schubring, Leipzig, 1910, and translated into German by him in *Worte Mahāvīras*. The Āgamodaya Samiti of Bombay has published an edition with commentary.

The rules of conduct as laid down in the *Ācārāṅga Sūtra* contain also the rules of decorum and etiquette. No penal laws are added to them. The Jain rules are classified in the *Sūtra* under such general heads as begging, walking, modes of speech, entry into other's possessions, postures, place of study, and attending to the calls of nature. Here begging includes the begging of food and drink, begging for a bowl, the begging of clothes, and begging for a residence or a couch. Under these sub-heads are to be found the rules governing the modes of eating and drinking, dressing and lying down. Walking includes travelling, crossing, swimming and other forms of movement. The postures are those which are involved in religious exercises.

The reasons or arguments behind these rules are based on such general principles as the avoidance of situations in which the monk or nun may be guilty of hurting or killing all forms of life, or of inconveniencing others, or of wounding social, moral or religious scruples of others, the avoidance of situations in which the monk or nun may run the risk of endangering his or her own position, or of receiving bodily injuries, or of feeling discomfort, or of being found guilty of theft or trespass, or of moral degradation, or of mental perturbation, and the avoidance of all situations in which the monk or nun may be found acting under the slighest influence

of greed, ill-will, evil intention, discontent, delusion, inconsideration, haughtiness, and the like.

According to Mahāvīra the two concepts of *parissava* and *āsava* meaning spring of sin and influx of sin and their opposites go together;[1] while according to the Buddha *parissaya* (Skt. *pariśraya*) stands for the internal spring of impiety and demerit (*Cf. Anguttara*, III, p. 388; *Suttanipāta*, verses 42 and 45; *Niddesa*, I, p. 12, etc.)

A monk or a nun on a begging-tour should not accept flattened grains (*tusodagam*), grains containing much chaff (*javodagam*). He or she should not accept fossil salt or sea salt which is impure and unacceptable. He or she should not accept food which is prepared over the fire, for such food is impure and unacceptable. He or she should not accept food which has been placed on a post, or on a roof or on a platform or some such elevated place. He or she should not accept food which is kept in an earthenware. He or she should not accept food placed on the earth body, wind body or fire body, for such food is impure and unacceptable. He or she should not accept food which is placed on vegetable or animal matter[2] He or she should not accept such water as has been taken from the bare ground. Its taste or nature has not been altered and it has not been strained.[3] He or she should not accept juice of mangoes, pomegranates, cocoanuts, tamarinds, etc. He or she should not accept raw things such as mustard seeds. He or she should not accept raw powdered fruits, unripe wild rice, honey, liquor, etc. He or she should not accept some raw plants, vegetables, raw substances, etc. He or she should not accept any part of the sugarcane as it is impure and unacceptable, meat or fish containing many bones[4] He or she may accept food which is offered on a plate or in a copper cup if the moisture on the hands of the giver is dried up. A monk or a nun should not use for religious postures a lodging place used by the householder, in which there are workmen, children, cattle, food and drink.

A mendicant should not stay in halting places, garden-houses, family houses, monasteries which are much frequented by fellow ascetics. It is difficult to obtain pure and acceptable alms. A monk or a nun should not use for religious postures a lodging where the householder and his wife go about naked or hide themselves, or talk about sexual pleasures. He or

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[1] *Ācārānga*, p 18 *ye āsavā te parissavā, ye parissavā te āsavā, ye anāsavā te aparissavā, ye aparissavā te anāsavā* *Cf* Asoka's Rock Edict X—*eshe tu pariśrave yam apuñam*

[2] *Ācārānga Sūtra*, II, 1 7 [3] *Ibid*, II, 1 7 [4] *Ibid*, II, 1 4 1

she should not use for religious postures a lodging which is a much frequented playground. He or she should not accept a couch if it is free from eggs and living beings, but is heavy.

A monk shall not beg pointing with a finger at the householder or moving him with a finger, threatening or scratching him with a finger, praising or cursing him.[1]

He or she should speak with precision, employing language in moderation and restraint which is grammatically correct and understanding its true import.[2]

When a monk or a nun knows that in a village or a town there is no large place for religious practices or for study, he or she should not remain there during the cold season. He or she may circumspectly wander from village to village. He or she on the pilgrimage where road lies through a forest should not choose this road. A monk or a nun on a pilgrimage, if there is some water-course on the way which must be crossed in a boat, should not ascend such a boat which plies up or down or across the river. A monk or a nun in entering a boat should not choose the stern or the prow or the middle of the boat. If a monk or a nun sees that water enters through a leak in the boat which becomes dirty all over, he or she should not approach the boatman and inform him of it. A monk or a nun swimming in the water should not touch another person's foot, hand or body with his or her own hand. He or she, swimming in the water, should not dive up and down, lest water should enter into his or her eyes, ears, nose or mouth. If a monk or a nun swimming in the water is overcome by weakness, he or she should throw off his or her clothes, either all or a part of them. A monk or a nun should not wipe or rub or brush or dry, or warm or heat his or her body. If a monk or a nun on a pilgrimage comes across a sheet of shallow water, he or she should first wipe his or her body from head to feet. He or she should wade through the shallow water on a straight line. A monk or a nun wading through shallow water should not plunge in deeper water for the sake of pleasures. If a monk or a nun perceives in his or her way waggons, cars, a friendly or hostile

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[1] *Ācārānga Sūtra*, II, 1 6 3

No gāhāvatim amguliyāe uddisiya jāejjā, no gāhāvatim amguliyāe cāliya jāejjā, no gāhāvatim tajjiya jāejjā, no gāhāvatim amguliyāe uggulampiya jāejjā, no gāhāvatim vamdiya jāejjā, no vayanam pharusam vadejjā.

[2] *Ibid*, II, 4 1

Se bhikkhū vā vaiyāyārāim soccā nisamma imāim anāyārāim anāyariyapuvvāim jānejjā je kohā vā vāyam viumjamti je mānā vā, je māyāe vā, je lobhā vā vāyam viumjamti, jānato vā pharusam vadamti, ajānato vā pharusam vadamti, savvam etam sāvajjam vajjejjā, vivegam āyāe dhuvam ee'dam jānejjā adhuvam vā.

army, he or she should not walk on straight. A monk or a nun, wandering from village to village together with the master or a teacher, should not touch the hand of the master or teacher with his or her own. While sleeping a monk shall take care that his bed is kept at such a distance from that of the next person that he does not touch his neighbour's hand or leg or body with his own.[1] A monk or a nun should not use speech whether truth or untruth or truth mixed with untruth, if it be sinful, blamable, rough, coarse, and hard. A monk or a nun seeing any kind of disease should not talk thus 'He has got boils or leprosy. His hand is cut, or his foot, nose, ear or lip is cut.'[2] A monk or a nun seeing a man or a cow should not speak about them thus: 'His body is well grown, well compacted, his flesh and blood are abundant.' A monk or a nun wanting to get clothes may beg for cloth made of wool, silk, hemp, palm leaves, cotton, etc. He or she should not resolve to go farther than half a *yojana* to get clothes. He or she should not accept clothes which a layman has bought, washed, dyed, rubbed, cleaned or perfumed. A monk or a nun should not accept clothes made of fur, fine ones, beautiful ones, etc He or she should not accept plaits of fur or other materials He or she may ask for clothes which he or she has well inspected from a householder or his wife. He or she should not accept clothes which are full of eggs or living beings, for they are impure. He or she may accept clothes which are strong, lasting and are fit for a mendicant. He or she should not wash his or her clothes because they are not new.

If a single mendicant borrows for a short time a robe from another mendicant, the owner of it should not take such a robe for himself nor should he give it to somebody else. A monk or a nun should not make coloured clothes colourless or colour colourless clothes. If a monk sees thieves in his way, he should not leave the robe out of fear or to save his clothes. A monk or a nun should not accept a bowl bought by a layman. He or she should not accept expensive bowls or bowls containing precious materials. He or she

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[1] *Ācārānga Sūtra*, Ed Jacobi, II, 2 3 26

Se bhikkhū vā bahuphāsue sejjāsamthārae sayamāne no annamannassa hatthenam hattham pāenam pāyam kāenam kāyam āsāejjā, anāsāyamāne tao samjayām eva bahuphāsue sejjāsamthārae saejjā

[2] *Ibid*, II, 4 2 1

Se bhikkhū vā jahā v'egaiyāiṃ rūvāim pāsejjā, tahā vi tāim no evam vadejjā, tam jahā gamdī gamdī ti vā, kutthī ti vā jāva mahumehinī tti vā hatthacchinne hatthacchinne ti vā, evam pāda nakka kanna uṭṭhā, je yāv'anne tahappagārā eyappagārāhim bhāsāhim buiyā buiyā kuppamti mānavā, te yāvi tahappagārā eyappagārāhim bhāsāhim abhikamkha no bhāsejjā

may accept a bowl from a householder or his wife after having it thoroughly inspected. He or she may beg for a bowl used by a former owner or by many people. A monk or a nun entering into the abode of a householder for the sake of alms should circumspectly leave it after examining his or her alms-bowl and removing living beings from it, if there be any. He or she should not wipe or rub a wet or moist alms-bowl. He or she might go to a sugarcane plantation or to a garlic-field. He or she may beg for a dwelling place, paved with clay or wood. He or she should not ease nature on an unfit ground, on a pillar or bench or scaffold or loft or tower or roof. He or she should not ease nature on the bare ground or on wet ground or on dusty ground or on a rock or clay containing life or a timber inhabited by worms. He or she should not ease nature in a place where the householders or their sons have sown or will sow rice, beans, or sesamum (*sālīnī vā vīhīni vā muggāni vā māsāni vā tilāni vā*...).[1] He or she should not ease nature in a place where there are heaps of refuse, mud, etc. He or she should not ease nature in fire places or in a place where suicide is committed, or in gardens, parks, woods, temples or wells. He or she should not ease nature in cross roads or in town gates or pathways or in the place where charcoal is produced or the dead are burnt. He or she should not ease nature at sacred places near rivers, marshes, or ponds. He or she should not ease nature in fresh clay-pits, fresh pasture grounds for cattle or in a field of vegetables. He or she should take his or her own chamber-pot and ease nature in a secluded place where no people pass or see them and leave the excrements on a heap of ashes.[2]

The Buddhist rules of decorum pertaining to dressing, bodily movements, poses, gestures, postures, laughing, speaking, etc., are appropriately combined with those relating to walking, sitting, standing and lying down. A Buddhist monk is required to be properly clad with a view to appearing in the eyes of others as a person endowed with moral scruples and sense of decency. Twenty-four rules of decorum are provided for the regulation of the Buddhist manner of eating. They are intended to make the Buddhist monk or nun considerate and careful, gentle and graceful, moderate and ungluttonous in eating with due sense of propriety, proportion and decency. Fifteen rules of decorum applying

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[1] *Sāli* and *vīhi* both mean rice, *mugga* and *māsa* both mean beans and *tila* means sesamum. Jacobi is wrong in translating *māsāni vā tilāni* as pulse or barley.

[2] *Acārānga Sūtra*, II, 10

to the Buddhist manner of preaching the doctrine are intended evidently not only to keep up the dignity of the preacher but also to avoid the awkwardness of the situation and ineffectiveness of the preaching itself. The Buddhist rules of decorum may be shown to have as their immediate literary background the rules laid down in the various *Gṛhya sūtras* which too speak of the four main *iryāpathas* as consisting of standing, sitting, walking and lying down, the rest being subservient to them. (For a comparative study *vide* B. C. Law, *Buddhist Rules of Decorum* published in *R. K. Mookerjee Volume* (*Bhārata-Kaumudī*), I, pp. 381ff) The Jain rules of conduct and decorum, agreeing in their essential features with the Buddhist rules, are broadbased upon careful considerations and keen observations. A comparative study of these rules as enforced by different religions of the world is sure to yield many fruitful results.

The *sūtra* speaks of Lāḍha (Rāḍha) as a pathless country with its two divisions: Subbhabhūmi (probably the same as Sk. Suhma) and Vajjabhūmi which may be taken to correspond to the modern district of Midnapur. (Jacobi, *Jaina Sūtras*, I, p 84.) It speaks of the inhabitants of the Rāḍha country as rude and generally hostile to the ascetics. The dogs were set upon them by the Rāḍha people as soon as the ascetics appeared near their villages (I, 8. 3-4). The mischief-makers whom the lonely ascetics had to reckon with were the cowherds (*gopālakā*) who made practical jokes on them (*Ibid.*, 18. 3–10; cf. *Majjhima*, I, 79: *Mahāsīhanādasuttanta*).

CHAPTER III

SŪTRAKṚTĀNGA (SŪYAGADAMGA)

The *Sūtrakṛtāṅga* is the second *anga* and is probably much older than the *Uttarādhyayana* which resembles the *Sūtrakṛtāṅga* with regard to its objects and some of the topics treated. The object of the *Sūtrakṛtāṅga* is to guard young monks against the heretical opinions and to guide them to obtain the highest good.[1] It may be treated as the most valuable guide for young monks. According to Jacobi it lays some claim to poetical art in the variety of the metres employed and in the artificial character of some verses. It may therefore be considered as the composition of one author. Jacobi is right in pointing out that the views of the agnostics (*ajñānavādins*) are not clearly stated in the Jain texts and the explanation of the commentators is vague and misleading. But from Buddhist writings we may get a pretty correct idea of what agnosticism was like.[2] It must be admitted that the philosophic ideas current at the time of the Buddha and Mahāvīra are of the greatest importance to the historian of that period. In the opinion of Jacobi, Mahāvīra has established the *syādvāda* in opposition to the agnosticism of Sañjaya.

The *Sūtrakṛtāṅga* has three commentaries: (i) Sīlānka's *Tīkā* which is the oldest commentary extant, (ii) the *Dīpikā* composed in 1517 A.D., and (iii) a Gujrati gloss known as *Bālāvabodha*. This text has been published with various commentaries in the *Āgamasamgraha*, Vol. 2, Bombay, 1880. The Āgamodaya Samiti has also published this text with Sīlānka's commentary (1917). This text has been translated into English by Jacobi in S.B.E., Vol 45, and some selected sections have been translated into German by Schubring—'*Worte Mahāvīras*'. Dr. P. L. Vaidya's edition of this text (*Sūyagadam*, Poona, 1928) deserves mention.

As regards Mahāvīra, the founder of Jainism, he is represented as the great teacher who possessed infinite knowledge and infinite faith and who put the law in a true light like a lamp. He saw everything. He had no impurity. He was virtuous, of a fixed mind, the highest and the wisest

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[1] *Jaina Sūtras*, (SBE), pt II, p xxxviii

[2] *Cf* the doctrine of Sañjaya Belaṭṭhiputta in the *Sāmaññaphala sutta* of the *Dīgha Nikāya* of the *Suttapiṭaka*, and its elaboration in the *Brahmajāla sutta* (*Dīgha*, I)

in the whole world. He had broken all ties and he was above danger He shone forth, endowed with many virtues. After having taught the highest law, he practised the highest contemplation (*śukladhyāna*).[1] After having annihilated all his *karma*, he reached the unsurpassable highest perfection. He was omniscient and the best of those who have taught *nirvāna* As chastity is the highest of austerity, so Mahāvīra is the highest of men As *nirvāna* is the chief object of the law, so there is no one wiser than Mahāvīra. He understood the doctrines of the kriyāvādins, the akriyāvādins, the vinayavādins[2] and the ajñānavādins.[3] He mastered all philosophical systems and practised control as long as he lived He abstained from the company of women and from eating at night. He practised austerity for the removal of pain He led a religious life without using cold water for more than a couple of years He realized singleness, guarded his body, got intuition and was calm. He did not use what had expressly been prepared for him. He well saw bondage coming through action. He did not use another's robe, nor did he eat out of another's vessel. He could walk attentively looking on his path He did not seek sleep for the sake of pleasure. He sustained fearful and manifold calamities. Always well controlled he bore the different sorts of feeling. Always well guarded he bore pains caused by grass, cold, fire, flies, etc. He travelled in the pathless country of the Rādhas in Vajjabhūmi and Subbhabhūmi; he used there miserable beds and seats He patiently endured the abusive languages of the peasants, being perfectly enlightened. He was struck with a stick, his flesh was cut off and his hair was torn. But he sat there motionless He was able to abstain from indulgence of the flesh, realizing that uncleanliness of the body, anointing of the body, shampooing, and bathing were considered useless He did not drink for half a month or even for a month He did not drink even for six months. Sometimes he ate stale food He committed no sin, nor did he induce others to do so. He meditated, being free from sin and desire and not attached to sounds or colour.[4]

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[1] *Śukladhyāna* is not only the highest but also the purest meditation It is one of the two good ways of meditation

[2] *Cf Silabbataparāmāsa* in Buddhism—*Khuddakapātha*, p 5 *Cf Suttanipāta*, verse 231, *Vinaya*, I, 184, *Majjhima*, I, 433, *Dhammasangani*, 1005, *Anguttara*, III, 377, IV, 144ff, *Mahāniddesa*, 98

[3] *Vide Sūtrakrtānga*, II, 5 The upholders of *ajñānavāda* are represented as those thinkers who, pretending to be clever, reason incoherently and do not get beyond the confusion of their ideas (*Sūtrakr*, I, 12 2) Inefficiency of knowledge is the real upshot of *ajñānavāda* (*Uttarādh*, XVIII, 23)

[4] *Cf Ācārānga Sūtra*, I, 8

Now let us pass from the teacher to the teachings, according to which a wise man should not be angry if reprimanded. He should be of a forbearing mood. He should not associate with mean persons. He should not do anything mean (*candālīya*).[1] He should meditate by himself after having learnt his lessons. He should never deny it if he has done anything mean. He should not commit any evil act. He should not speak unasked for. He should not tell a lie when asked. If the self is subdued a person will be happy. It is better to subdue one's own self by self-control and penance than be subdued by others with fetters and corporal punishment.[2] He should never do anything disagreeable to the superiors (*Buddhānam*, enlightened ones) either in words or deeds, openly or secretly. He should never remain silent if spoken to by the superior. He should always politely approach his teacher.

A wise man believes in the existence of the soul. The Jains do not deny the existence of the soul but the unalterable character of the soul.[3]

The road to final deliverance depends on four causes and is characterized by right knowledge and faith. The road as taught by the Jinas consists of (1) right knowledge, (2) faith, (3) conduct, and (4) austerities. Human beings will obtain beatitude by following this road. Knowledge is five-fold: knowledge derived from the sacred books (*śruta*), perception (*ābhinibodhika*),[4] supernatural knowledge (*avadhi*),[5] knowledge of the thoughts of others (*manaḥparyāya*), and the highest and unlimited knowledge (*kevala*).

The knowledge of substances, qualities and all developments[6] has been taught by the Jinas. Substance is the substratum of qualities, the qualities are inherent in one substance but the characteristic of developments is that they inhere in substances or qualities. *Dharma, adharma*, space,

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[1] He should not behave like a *Candāla* It really means places where people of low caste live There was a belief in Buddha's time that the Candālas used to bring bad luck to those who saw them (*Jāt*, IV, 235) They were so much hated by the Brahmins that some among them on account of having tasted the food of a Candāla were put out of caste (*Jāt*, IV, 235), *vide* also B C Law, *Concepts of Buddhism*, pp 11ff

[2] *Cf Uttarādhyayana*, I, 16

[3] *Cf Sūtrakṛtānga*, I, 12 21, *Majjhima*, I, 483, *Sūtrakṛtānga*, I, 6 27, I, 10 17

[4] Knowledge which is derived from one's experience, thought or understanding

[5] *Cf Kalpasūtra*, 15—*Ohinā ābhoemāne*

[6] *Dravya, guna* and *paryāya* *Cf Sūtrakṛtānga*, I, 12 Bom Ed, 482, *Cf Uttarādhyayana*, XXVIII, 7

time, matter, and souls are the six kinds of substances.[1] *Dharma*, *adharma* and space—each of them is a substance but time, matter, and souls form an infinite number of substances. The characteristic of *dharma* is motion, that of *adharma* is immobility[2] and that of space (*ākāśa*) is to make room The characteristic of time is duration (*vartanā*), that of soul is the realization of knowledge, faith, conduct, austerities, energy and realization of its developments The characteristic of matter is sound, darkness, lustre, etc. The characteristic of development is singleness[3]

A person who owns a small property in living or lifeless things or consents to others holding it, will not be delivered from misery[4] If he kills living beings or causes other men to kill them or consents to their killing them, his iniquity will go on increasing A sinner who makes the interest of his relations and companions his own will suffer much. His wealth and his nearest relations cannot protect him from future misery. According to atheists the five gross elements, earth, water, fire, wind, and air, are the original causes of things, from them arises *ātman*, on the dissolution of these five elements, living beings cease to exist. Every body has an individual soul. These souls exist as long as the body exists but after death they are no more There are no souls which are born again. There is neither virtue nor vice, there is no world beyond, on the dissolution of the body the individual ceases to be.[5] Some hold that when a man acts or causes another to act, it is not his soul which acts or causes to act. The fatalists hold that pleasure and pain, final beatitude, and temporal pleasure and pain are not caused by the souls themselves nor by others, but the individual souls experience them It is the lot assigned to them by destiny. According to Mahāvīra, those who hold this view do not understand that things depend partly on fate and partly on human exertion. The doctrine of the *akriyāvādins*[6] augments the misery of wordly existence of those

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[1] They are imperishable and eternal by their very nature—*Sūtrakrtānga*, I, 1 15-16

[2] *Sūtrakr*, I, 1 2 2 3, I, 1 4 8

[3] *Cf Uttarādh*, XXVIII, 13

[4] *Sūtrakrtānga*, I, 1 2

cittamamtamacittam vā parigihya kisāmavi |
annamvā anujānāi evam dukhānamuccai ||

[5] *Ibid*, I, 1 11 12

Patteam kasine āyā, je vālā je a pamjiā |
samti piccā na te samti, nattvi sattovavāiyā ||
Nattvi puneva pāvevā, nattvi loe ito pare |
sarīrassa vināsenam, vināso hoi dehino ||

[6] Both Mahāvīra and Buddha declared themselves as *kriyāvādins* or upholders of the doctrine of action The doctrine of action which Mahāvīra

people who do not well consider the nature of acts. He who intends to kill a living being, but does not do it by his bodily act, and he who unknowingly kills one, both are affected by that act. There are three ways of committing sins: by one's own action, by commission, and by approval of the deed. One reaches *Nirvāna* by the purity of heart. Some hold that the soul of a person who is pure will become free from bad *karma* on reaching beatitude. The world is boundless and eternal. In this world living beings suffer individually for their deeds. A learned or a virtuous man will be punished for his deed when he is given to actions of deceit. Men who are drowned in lust and addicted to pleasures will be deluded for want of control. One should exert and control oneself and follow the commandments proclaimed by the Arhats Heroes of faith who do not commit sins, and exert themselves aright, who subdue anger and fear, will never kill living beings. A worthy and wise man should be careful in this world. He who has entered the road leading to the destruction of *karma*, who controls his mind, speech, and body, who has given up his possessions and relations, should walk about subduing his senses. A sage bears pleasant and unpleasant things. He also bears three kinds of calamities arising from beasts, men and gods. He should not fear for his life. A wise man should not quarrel, should possess right conduct, and should be guarded in his words and thoughts. He should adopt for his welfare the best and the highest law proclaimed in this world by the Jina. A person should look at beatitude as the end in view. Virtuous men regard pleasures as equal to diseases The unhappy suffer again and again from delusion. When calamity befalls a man or the end of his life draws near, he must go. The wise believe that there is nothing to protect him All living beings owe their present form of existence to their own *karma*. The wicked suffering latent misery err about in the circle of births, subject to birth, old age and death. Misery is caused by oneself and not by others (Sayamkaḍam nannakadam ca dukkham—*Sūtk.*, 1.12) One should not kill living beings in the three-

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taught makes men conscious of their responsibility for all their acts, mental, vocal or bodily This doctrine has also awakened the consciousness that salvation is not a gift of favour but an attainment within human possibility In the teachings of Mahāvīra *kriyāvāda* is sharply distinguished from *akriyāvāda* (doctrine of non-action), *ajñānavāda* (scepticism) and *vinayavāda* (formalism), precisely as in the word of the Buddha Buddhism has been promulgated as a form of *kriyāvāda* or *karmavāda* In order to arrive at a correct understanding of the doctrinal significance of *kriyāvāda* in Jainism it is necessary not only to see how it has been distinguished from *akriyāvāda*, *ajñānavāda* and *vinayavāda* but also other types of *kriyāvāda*

fold way (by thoughts, words, and acts) being intent on spiritual welfare and abstaining from sins [1]

A sinner does not confess his wrong but rather boasts of it when reprimanded. The adulterers are severely punished. A fool who is bound in the fetters of sensuality will be subject to delusion again and again.

The following classes of living beings have been declared by the Jinas earth, water, fire, wind, grass, trees, corn and movable beings, *viz* oviparous and viviparous, those generated from dirt and those generated in fluids People are wicked, who kill beings for the sake of their own pleasure. Reckless men who cut the sprouts down out of regard for their own pleasure, destroy many living beings Sprouts are beings possessed of natural development. People are wicked, who destroy seeds for their own pleasure A wise man who knows the truth, should know and understand that all beings desire happiness. All creatures who have committed sins will suffer A miserable man who becomes a monk in order to get food from others and a flatterer by the desire of filling his belly will come to grief Wrong beliefs and bad conduct are worthless A servile man should not desire pleasant sounds and colours but conquer his longing for all kinds of pleasures.

Sinners, subject to love and hatred and doing wrong, acquire *karma* arising from passions and commit many sins. The careless commit sins by thoughts, words, and acts. A cruel man does cruel acts and is thereby involved in other cruelties. Sinful undertakings will in the end bring about miseries. A pious monk, who is free from bonds and has done away with all fetters, annihilates his bad *karma* and removes the thorn of sin. Following the right conduct he exerts himself. A wise man can conquer his greed and enter upon the noble path When a wise man comes to know that the apportioned space of his life draws towards its end, he should in the meantime quickly learn the method of dying a religious death [2] The virtuous exert themselves with regard to the distant end, *i e.*, liberation. One should live indifferent to one's own happiness, calm and without attachment. The iniquity (*vaira*) of all men, who cling to property, goes on increasing A wise man should be content with such food and drink as will sustain his life. He knows

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[1] *Sūtrakṛtānga*, I, 2 3 21

Tibidenavi pāna māhane, āyadite aniyāna samvujhe |
Evam siddhā anam taso sampai je anāgayāvare ||

[2] *Cf* *Uttarādhyayana*, Ch V

all worldly vanities and renounces them and thus brings about his final liberation.

He should mortify his flesh thinking of his duty and giving up his sorrows, without regard to worldly interests. One should try to realize that he is single and alone, thereby he will obtain liberation which is not anything unreal but the best thing. A man possessed of carefulness will be a saviour to others in all circumstances. A pious monk, free from bonds, should wander about desiring neither honour nor fame.

The *akriyāvādins* who do not understand the truth bring forward various opinions. They, having a perverted intellect, do not recognize the action of the soul, though it does exist and act.

Those men whom women cannot seduce are directed towards liberation by their pious acts and they show the way to others. One should not yield to temptation; being free from faults, he has reached the incomparable cessation of *karma*.[1]

He is a *Brāhmaṇa* because he has abstained from all sinful actions, *viz.* love, hatred, quarrel, calumny, backbiting, deceit, untruth, etc. He possesses *samitis*, always exerts himself, and he is not angry nor proud.

He is a *Nirgrantha* (Jaina) because he is single, awakened and well-disciplined. He knows the absolute *ātman*, possesses *samitis* and equanimity; he knows the true nature of self; he has renounced the causes of sin; he does not desire fame, respect and hospitality; he knows the law and endeavours to gain liberation; he lives well-restrained.

The atheists contend that those who maintain that the soul is something different from the body cannot tell whether the soul is long or small, globular or circular, triangular or square, whether black or blue or red or yellow or white, whether bitter or pungent, whether hard or soft.[2]

A man cannot experience what another has done, that is, his *karma*. Individually a man is born, individually he dies, individually he falls from the state of existence, and individually he rises.[3] His passions, consciousness, intellect,

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[1] *Sūtrakṛ*, I, 15. 9 and 12

Itvinu je na sevaṃti, āimokhā du te janā |
te janā vamdhanummukkā, nāvakaṃkhamti jīviyaṃ ||
Nivāre va na lieјjā, vinnasoe anāvile |
anāile sayā daṃte, samghim patte anelisam ||

[2] *Sūtrakṛ*, II, 1 15.

[3] *Cf* the Buddhist idea of rises and falls of beings as individuals according to their deeds.

perceptions and impressions belong to the individual exclusively [1]

Sentient beings practise the following kinds of activity: sinning for one's own interest, sinning without a personal interest, sinning by slaying, through accident, by error or sight, by lying, by taking what is not freely given, by a mere conceit, through pride, through greed, through deceit, through bad treatment of one's friends, and actions referring to a religious life.[2]

A wise man should neither himself commit violence nor order others to do so nor consent to the violence done by somebody else A clever man should not be defiled by sin All beings are fond of life, like pleasure, hate pain, shun destruction and desire to live.[3] To all life is dear. The clever one who adopts the true faith stands in the right place The world is greatly troubled by women He is called a hero who is not vexed by the hardships caused by control The hero does not tolerate discontent and lust; he is not careless; he is not attached to the objects of the senses A sage who adopts the life of wisdom should treat his gross body roughly. He who has right intuition uses mean and rough food A wise man who knows the world and has cast off the idea of the world should prudently conquer the destruction to righteousness Giving up all gaiety, circumspect, and restraint, one should lead a religious life The liberated one conquers wrath, pride, deceit, and greed He who conquers one passion, conquers many and he who conquers many conquers one A wise man should avoid love, hatred, delusion, conception, birth, death, hell, animal existence, anger, pride, deceit, and greed For the liberated and inactive there is no passage from birth to birth The greatest temptation in this world is woman When strongly affected by the influence of the senses he should mortify himself, stand upright, wander from village to village, take no food at all, and withdraw his mind from women. The self is the knower or experiencer and the knower is the self. Some who embrace the law will practise it, being careful about its outward signs, not giving way to worldliness, but being firm Quitting all worldliness, one should bear all disagreeable

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[1] *Sūtrakr*, II, 1 41.

[2] *Sūtrakr*, II, 2 4

[3] *Cf* *Sabbe tasanti dandassa sabbe bhāyanti maccuno, attānam upamam katvā na haneyya na ghātaye* *Sabbesam jīvitam piyam* (*Dhammapada*, Daṇḍavagga, vv, 129-130)

All are afraid of punishment, all fear death, making oneself the type one should not strike or kill To all life is dear

feeling being possessed of the right view (*samyakdarśana*).[1] Those who deserve to be called fools are born again and again. The learned, wise, and steadfast hero will always be victorious in right faith. A saint with right intuition, who cherishes compassion for the world, should preach, spread and praise the faith, knowing the sacred law (*vedavid*). He should proclaim it among those who exert themselves, not neglecting tranquillity, indifference, patience, liberation, purity, uprightness, gentleness and freedom from worldly cares. One should preach the law of the mendicants to all kinds of creatures. A man who exerts himself is of a steady mind without attachment, unmoved by passion, having no worldly desires, such a man should live the life of an ascetic. The noble ones having impartially preached the law, those who are awakened should not wish for pleasure. One who is free from passions is self-controlled, knowing birth in the upper and nether regions. One who is free from desire, cherishes piety.

The first great vow of the Jains is abstinence from killing living beings.[2] A Jain is careful in his walk. He searches into his mind and speech. He is careful in laying down his utensils of begging. He eats and drinks after proper inspection. The second great vow is avoidance of falsehood.[3] A Jain speaks after deliberation. He comprehends and renounces anger, greed, fear, and mirth. The third great vow is avoidance of theft.[4] A Jain begs after deliberation for a limited space. He consumes his food and drink with the permission of his superior. A Jaina who has taken possession of some space should always take possession of

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[1] *Samyakdarśana* or right faith consists in an insight into the meaning of truths as proclaimed and taught, a mental perception of the excellence of the system as propounded, a personal conviction as to the greatness and goodness of the teacher and a ready acceptance of certain articles of faith for one's guidance It is intended to remove all doubt and scepticism from one's mind, and to establish or re establish faith It is such a form of faith as is likely to inspire action by opening a new vista of life and its perfection Right faith on the one hand, and inaction, vacillation on the other, are mutually incompatible *Cf* the Buddhist idea of right view (*sammādiṭṭhi*) which conveys the sense of faith or belief rather than that of any metaphysical view or theory. It is precisely in some such sense that the Jains use the term *sammādamsana* *Sammādiṭṭhi* suggests an article of faith which consists in the acceptance of the belief that there is such a thing as gift, that there is such a thing as sacrifice, etc (*Cf. Sāleyyaka Sutta, Majjhima*, I, pp 285ff) There cannot be right faith unless there is a clear pre-perception of the moral, intellectual or spiritual situation which is going to arise Right faith is that form of faith which is only a stepping stone to knowledge (*paññā*) It is the faith or conviction acquired by a Buddhist stream-attainer who is sure to reach the goal

[2] *Cf* the ten precepts of the Buddhists, *pānātipātā-veramanī*

[3] *Cf. Musāvādā-veramanī* of the Buddhists.

[4] *Adinnādānā-veramanī*

a limited part of it and for a fixed time. He should constantly have his grant renewed. He may beg for a limited ground for his co-religionists after deliberation. The next vow is avoidance of sensual pleasures.[1] A Jaina should not continually discuss topics relating to women. He should not regard and contemplate the lovely forms of women He should not recall to his mind the pleasures and amusements he formerly had with women. He should not eat and drink too much. He should not drink liquor or eat highly seasoned dishes[2] He should not occupy a bed or a couch belonging to women The last great vow is freedom from possessions[3] If a living being with his ears hears agreeable or disagreeable sounds, he should not be attached to them If he with his eyes sees agreeable or disagreeable forms, he should not be attached to them. If he with his nose smells agreeable or disagreeable smells, he should not be attached to them. If he with his tongue tastes agreeable or disagreeable things, he should not be attached to them If he with his organ of feeling feels agreeable touches, he should not be attached to them

The Jains join hands with the Buddhists in grouping Pūrana Kassapa's doctrine under a kriyāvāda (*Sūtrakrtānga*, I, 1. 1–13). Makkhali Gosāla is the propounder of the theory of evolution of individual things by natural transformation. What Ajita really contemplated was not to identify body with soul or matter with spirit but to point out that the particular object of experience must be somehow viewed as an indivisible whole (*Sūtrakr.*, II, 1. 15–17) An important passage of the *Sūtrakrtānga* (I, 1 13) clearly states that his was really a theory of the passivity of soul. The logical postulate of Kavandin Kātyāyana's philosophy is no other than the Permenedian doctrine of Being. Nothing comes out of nothing (*noya uppajjae asam*). What is does not perish; from nothing comes nothing (*sato nacci vināso, asato nacci sambhavo*).

In a passage of the *Sūtrakṛtānga* (*Jaina Sūtras*, II, p 411) a Jaina accuses Makkhali Gosāla of immoral habits but Buddha's account prominently brings out the fact that the Ājīvikas were far from being profligate and immoral It is interesting to note that the idea of right living (*sammā ājīvo*) which the Ājīvikas advocated, was taken by the Jainas and Buddhists mainly from them.

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[1] *Abrahmacariyā-veramanī* According to some these four vows are the same as the four restraints in Jainism (*Cf Sūtrakṛ*, II, 7 17)

[2] *Cf Surāmerayamajja-pamādaṭṭhānā-veramanī*

[3] Buddhist *Jātarūparajatapaṭiggahanā veramanī*.

The *Sūtrakṛtāṅga* refers to Rājagṛha as a rich, happy and thriving city (*Jaina Sūtras*, SBE, II, 419). There lived a friar well-versed in magic art at Rājagṛha. He carried off every woman he saw. The king being informed of it was determined to find out the friar and punish him. The friar was killed by the king who released all the captured women; one of them refused to return to her husband being smitten with love for her seducer. Being advised she was made to drink the milk mixed up with friar's bones. This took the spell off her and cured her of her strange passion (*Jaina Sūtras*, II, p. 383, f.n. 1).

At Nālandā there was a rich and prosperous householder named Lepa who had a beautiful bathing hall. There was a park called Hastiyāma. Once Gautama Buddha lived at Nālandā. He had a discussion with Udaka, a Jaina and a follower of Pārśva. He failed to accept Gautama's views as to the effect of *karma* (*Sūtrakṛ.*, II, 7; *Jaina Sūtras*, SBE, II, pp. 419-20).

The Hatthitāpasas mentioned in the *Sūtrakṛtāṅga* were those who used to kill every year one elephant for the purpose of food on the ground that thereby they minimized the slaughter of life (*Jaina Sūtras*, II, p. 418). The Brahmin lawgivers prohibited the eating of some kinds of fish and flesh. But this selection does not prohibit the eating of all kinds of fish and flesh enjoined by the religious feeling of the recluses. The Upāli sutta of the *Majjhima Nikāya* (I, 377) contains an interesting discussion of this subject. The Jain householder Upāli points out that according to his Master every act of killing is a cause of demerit whether the act be intentional or not. Buddha demurred to this view of Mahāvīra. He thought that a man does not commit any sin if the act be unintentional. It is impossible, according to the Buddha, to abstain from killing, for even in moving about a man is bound to put to death many lives. The Jainas took exception to the Buddhist view and an interesting account of it is given in the *Sūtrakṛtāṅga* (*Jaina Sūtras*, II, pp. 414–417).

It is interesting to note that the sinners come to the great impassable hell called Asūrya,[1] *i.e.*, where the sun does not shine. Here also they are roasted. The sinners are hewn with axes like pieces of timber. They are stewed in iron caldrons filled with their own blood. They are not

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[1] *Sūtrakṛtāṅga*, I, 5 11

Asūriyam nāma mahābhitāvam, amdhatamam duppataram mahamtaṃ |
Nuḍḍham a heyam tiriyam disāsu, samāhinum jacca gaṇikiyāim |

reduced to ashes. They undergo this kind of punishment for their misdeeds. In hells sinners suffer in consequence of the sinful deeds done by them while on earth. The noses, ears and lips of sinners are cut off with razors, and their tongues are pulled out with sharp pikes Thy are thrown into large caldrons and boiled. They are compelled to drink molten lead and copper when they are thirsty.[1] There is a terrible towering mountain called the Vaitālika where evil-doers are long tortured Thus the sinners are tortured day and night. They cry at the top of their voices in a dreadful hell which contains various implements of torture.

Hells are round inside, square outside, on their floor razor-like arrows are thick-set They are filled with perpetual darkness. Their floor is slippery with a coat of marrow, fat, flesh, blood, and matter, and besmeared with grease. These hells are very rugged, difficult to pass and horrid. Those who are condemned to live in these hells do not sleep nor slumber, nor do they get any consolation, or comfort or recreation, but the denizens of hell suffer intolerable agonies.[2]

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[1] *Sūtrakṛtānga*, I, 5 25

Pakhippa tāsu payapamtivāle, aṭṭassare te kalunam rasamte |
Taehā iyā te tanu tamvatattam, pajjimānāṭṭataram rasamti |

[2] *Ibid*, II, 2 67

Ṇoceva naraesu neraiyā niddāyam tivā palāyamtivā suimvā ratimvā dhitimvā matimvā nuvalabhamte tenam tattva nujjalam vinulam pagāḍam kaḍuyam kakkasam campham dukkham duggaṃ tibbam duruhiyāsam neraiyā veyanam paccanubbhavamānā vidaramti

Chapter IV

STHĀNĀṄGA (THĀNAMGA)

The *Ṭhāṇamga* is the third *aṅga* of the Jaina canon. This text has been edited in the *Āgamasamgraha* (Vol. III, Benares, 1880) with a Sanskrit and a Prakrit commentary. Abhayadeva Suri's commentary on it published in Bombay is very helpful. This text deals with the various themes of the Jain religion in numerical order from 1 to 10 (*ekasthānaka, dvisthānaka, tristhānaka*, etc., up to *daśasthānaka*) as in the *Aṅguttara Nikāya* or *Ekuttara Nikāya* of the *Suttapiṭaka*. It contains parables in a nutshell, its contents are varied, and some of them are not directly connected with Jainism, *e.g.* themes of mathematics as in *sūtra* 747. It enumerates four kinds of baskets, teachers, fishes, mendicants, balls and men, etc. Some important literary data about the *siddhānta*, specially a table of contents of the *Dṛṣṭivāda*, are found in this *aṅga*. The entire work is mostly in prose. Each section deals with the objects according to their numbers, the maximum number being ten. This *anga* also deals with *nayas, mahānimittas*, eight types of philosophers, ten kinds of *satya*, ten types of calculations, ten kinds of sins, ten kinds of wonders, seven notes of the musical scale (*svaras*), etc.

The *Thānamga* enumerates eight *mahānimittas* or great omens or signs helping divination or prognostication of what is to happen. The Jaina commentators take them to be the names of the eight separate treatises of the lost Ājīvika scripture to which they add two other names, namely the *Gītamārga* and *Nṛtyamārga*. But no suggestion like this is made in our text. The commentator of this text explains the first name *Bhauma* as a treatise dealing with subjects like earthquake, the second as one dealing with prognostics of dreams and the like. The Pāli *Jātakas* speak of the four *mahānimittas* or great omens planned by the gods as means of making Prince Siddhārtha to face the stern realities of life and to renounce the world. The *Mahāparinibbāna suttanta*[1] speaks of eight causes of earthquake, while the *Mahāsupina Jātaka*[2] contains an interpretation of certain dreams. The prognostics of dreams are also suggested in the Jātaka account of the dream of Queen Māyā. Our *sūtra* mentions the eight branches of *Āyurveda* or the science

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[1] *Digha*, II, pp. 107ff.

[2] *Jātaka* (Fausboll), I, pp 334ff

of medicine. The list includes the four, namely, *jaṅgoli*, *bhūtavejjā*, *khāratanta* and *rasātaṇa* (*rasāyana*) which are somewhat different from those included in the usual *Āyurveda* and Pāli lists (*Cf. Brahmajāla Sutta*, *Dīgha*, I; *Cf.* also the *Chāndogya* list—*Chāndogya Upaniṣad*, VII Prapāṭhaka, 1st Khaṇḍa, 2nd Khaṇḍa and 7th Khaṇḍa). The list of eight types of philosophers is very interesting. This may be reduced to the list of eight types of philosophy. The first is *ekavādo* or monistic doctrine. The commentator refers to the old Upaniṣadic idea of soul as the sole abiding and ultimate reality which is the same in essence as the Brahman. Evidently the *Ekavāda* corresponds to the Pāli *Ekaccasassatavāda* mentioned in the *Brahmajāla Sutta*. The second is *Anekavāda* or the pluralistic doctrine. This may be taken to correspond to the Pāli *Sassatavāda* in the *Brahmajāla Sutta*, having behind it the philosophy of Pakudha Kaccāyana, which might be construed both as dualism and pluralism. The Sāṅkhya and the Vaiśeṣika doctrines may be cited as examples of dualism and pluralism respectively. The third is *Mitavāda* which seems to correspond to the Pāli *Antānantavāda* in the *Brahmajāla Sutta*. The Jaina commentator, however, draws our attention to the Upaniṣadic conception of the length and size of the embodied soul—*aṅguṣṭhaparimātram*. The fourth is *Nirmitavāda* or theistic-deistic doctrine which corresponds to the Pāli *Issaranimmānavāda* or the theory of creation of the world of men and things by the will of God. This is elaborately dealt with in the *Brahmajāla Sutta* under the monistic type. The fifth is *Sātavāda* or the doctrine of happiness, which corresponds to the Pāli *Diṭṭhadhammanibbānavāda* of the *Brahmajāla Sutta*. The motto for this doctrine probably was *Sukhenasukhamadhigantabbaṃ*, the way to happiness should lie through happiness. The sixth is *Samucchedavāda* or the doctrine of the annihilation of individuality after death which corresponds to Pāli *Ucchedavāda* of the *Brahmajāla Sutta*. The seventh is *niyata* or *nityavāda*. If it stands for *niyatavāda*, it means the doctrine of necessity, determinism or fatality, of which the typical example at the time of Mahāvīra and Buddha, was the philosophy of Gosāla. But it really stands for *Nityavāda* or the doctrine of eternality and as such it corresponds to the Pāli *Sassatavāda* of the *Brahmajāla Sutta* with the following as its axiom: 'something comes out of something'. It is in this light that the Jaina commentator explains this type. The eighth is a descriptive name, *Na-santi-paralokavāda*, for the doctrine of denial of future existence, reward and retribution. This is typically the

philosophy of Ajita Kesakambala and Pāyāsi (Jaina Paesī) as described and criticized in the Pāli and Jaina canon. The *Diṭṭhivādins* or dogmatists hold 'Nothing save the doctrine we uphold, nothing save the dogma we preach is true'. (*Thānamga*, IV, 4.)

As for the table of contents of *Drṣṭivāda*, the twelfth *aṅga*, as supplied by our text and the *Samavāyānga*, it has led Dr. Hiralal Jain to think that the Digambara Jaina work called the *Satkhandāgama* not only preserves the contents of the lost *aṅga* but furnishes also a commentary on them.

Our text mentions four kinds of mental concentration (*jhāna*), each with its four varieties. The *jhāna* is defined in Jainism as the resting of consciousness on a single object even for a moment (*anto muhuttamattam cittāvatthānaṃ egavatthummi*). The first is called *arthadhyāna* of which the characteristic mark is self-mortification or that which is resorted to by a person who is oppressed by the fear of the world. The second is *raudra* or terrific, as it is attended by worst cruelties to life. The third is *dharmya* or pious, as it is not bereft of the practices of piety as enjoined in the scriptures. The fourth is *śukla* or purificatory as it serves to purge all impurities due to the karmic effect.

CHAPTER V

SAMAVĀYĀNGA (SAMAVĀYAMGA)

This *sūtra*[1] is counted as the fourth *Anga* of the Jain *Āgama* which may be regarded as a Jaina canonical compilation in continuation of the third *anga* called *Thānamga.* Both the *angas* follow the numerical method of presenting their subject-matters as in the Pāli *Anguttara* or *Ekuttara Nikāya.* The *Thānamga* agrees more closely with the *Anguttara Nikāya* in so far as their numerical groupings stop at the number ten while the *Samavāyamga* supersedes them in going not only beyond ten but also beyond hundred and even as far as a *kror* and *kror* of *krors.*

The title of the *sūtra* implies that it presents in a nutshell the contents of all the *angas,* the fourteen *puvvas* and a few other texts of the canon besides the principal tenets of Jainism In view of the fact that the *sūtra* includes even its own contents, one cannot help doubting that the text in its extant form retains its earlier identity The suspicion about its later transformation increases when we find that it speaks of the eighteen later developments of the *Brāhmī* script, and enumerates the thirty-six sections of the *Uttarajjhayana* besides giving the contents of the *Nandī sūtra* It is equally important to note that the idea given of the extent of the *angas* is not quite the same as that of the texts in their present form The main importance of the *sūtra* is therefore mainly historical in so far as it throws light not only on the subject-matters of the fourteen *puvvas* and the twelfth *anga,* which are lost beyond recovery, but also on the earlier extent of the *angas* forming the principal texts of the Śvetāmbara Jain Canon. This *sūtra* contains the enumeration of the two *rāśis* and their sub-divisions, two types of hellish creatures, etc. It also deals with three Vedas (*purisa, itthī* and *napumsaka*), twenty-four *Tīrthankaras,* nine Vāsudevas and nine Baladevas, etc.

The *Lalitavistara*[2] offers us a list of sixty-four alphabets which were learnt by the Bodhisatta This list names the three main parent scripts, *Brāhmī, Kharosthī* and *Puskara-*

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[1] Ed by Rai Dhanapat Singha, Published by the Jaina Prabhākara Press, 1890, Ed with commentary in the *Āgamasamgraha,* Vol 4, Benares, 1880, with Abhayadeva's commentary by the Āgamodaya Samiti, Bombay, 1918

[2] Ed Lefmann, pp 125 126

sārī before introducing the later local varieties of the *Brāhmī* and a few numerical and notational symbols. The Jaina *sūtra* altogether ignores the *Kharosthī* alphabet. The only parent script mentioned is the *Bambhī* (*Brāhmī*). The *Yavanalipi* finds mention for the first time in Kātyāyana's *Vārttika* to Pānini's Grammar. The *anka*, *ganita* and *gandharvalipis* are all mathematical and musical notations. The *Ādarśa*, *Māheśvara*, *Dāmī* and *Bolidi* cannot be identified. The same remark holds true in the case of the remaining names. The chief interest of the study of the *sūtra* centres round the information supplied regarding the contents of the fourteen *puvvas* and the twelfth *anga* known as the *Drstivāda*. It is suggested that the twelfth *anga* was the direct outcome of the fourteen *puvvas*. The connection shown between the two is too ingenious to carry conviction. The *puvvas* were the ancient traditions the number of which grew up gradually from eight to fourteen and the Jain tradition also speaks of the process of their gradual disappearance. So far as the twelfth *anga* is concerned, its subject-matters seem to be appropriately termed *pravādas* meaning discussions or disputations. They are enumerated as follows: (1) *utpāda*—setting forth the origination of all substances and their circumstantial changes, (2) *āgraniyam*—describing the extent of the different types of souls among the substances and their transformations, (3) *virya*—enlightening us on the active energies of the *ajīvas* and the *jīvas*, (4) *asti-nāsti*—expounding what truly exists and what is not or judging the nature of reality from different standpoints in accordance with the Jain doctrine of *syādvāda*, (5) *ñāna*—defining the five kinds of knowledge, (6) *satya*—setting forth the nature of truth, self-control, truthfulness along with their opposites, (7) *ātmā*—discussing the nature of self (soul) in different ways according to Jaina modes or methods (*nayas*), (8) *karma*—dealing with the classification of *karma* and defining the kinds of *karma*, (9) *pratyākhyāna*—dealing with the subject of *pratyākhyāna*, (10) *Vidyā*—dealing with the subject of learning, (11) *abandhya*—dealing with the subject of fruitfulness, (12) *prānāyuh*—dealing with the spans of life of living beings, (13) *kriyaviśāla*—dealing with the prescriptions regarding different religious practices, and (14) *lokavindusāra*—dealing with the art of language.

In this as well as in other Jaina canonical *sūtras* Baladeva and Vāsudeva and their families are accorded a very prominent place. The Pāli *Mahāniddesa* distinctly bears evidence to the existence of the two groups of devotees, namely, those

of Baladeva and Vāsudeva.[1] Saṃkarṣaṇa (Baladeva) and Vāsudeva figure as special objects of worship also in the Ghosundi stone inscription. Among the five *vīras* or family heroes of the Vṛsnis, Baladeva was given precedence over Vāsudeva. But since the name of *sāmba* was eliminated from the list and the *caturvyūha* doctrine came into existence in about the first or second century A.D , Vāsudeva came to occupy the first and the most important place. The two lists of twenty-four *Tīrthankaras*, the one relegated to the *Airāvata kalpa* and the other to the future cosmic system, are absolutely fantastic and they carry no meaning save and except that according to the Jain conception the present is just a repetition of the past as future is that of the present. The enumeration of the different doctrinal points of Jainism, the classification of the living beings according to the species, soul-types, existences, activities and destinies, the classification of the gods, *asurakumāras* and the infernal beings, are all too trivial to deserve full treatment here.

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[1] *Niddesa*, PTS Ed , I, p 89—*Vāsudevavattikā vā honti, Baladevavattikā vā honti*

CHAPTER VI

VYĀKHYĀ-PRAJÑAPTI (BHAGAVATĪ-VIYĀHA-PANNATTI)

The fifth Jain *Aṅga*, popularly known as the *Bhagavatī Sūtra*, is rightly judged by Winternitz as a Jain canonical mosaic of various texts integrated into a single explanatory treatise on Jainism. It is accordingly entitled *Viāhapannatti*. It is also known as *Bhagavatīviyāhapannatti*, *Bhagavatī*, *Vivāhapaṇṇatti*, and *Pannatti*. The old name of *Viyāhap-paṇṇatti* is often corrupted to *Vivāhapannatti*. The title *Bhagavai*, which arose later, is originally only an adjective (Schubring, *Die Lehre Der Jainas*, 1935, p. 63). This text has not yet been translated into English. It has been edited with Abhayadeva's commentary and published in three volumes by the Āgamodaya Samiti of Bombay (1918–1921). Weber and Schubring have made much use of this text (*Über ein Fragment der Bhagavatī*, in *Abhandlungen der Berliner Akademie der Wissenschaften*, 1865; *Worte Mahā-vīras*). Some portions of this text have been translated into German by Schubring. A Gujrati translation (1–6) has appeared (Ahmedabad, 1927). Dr. A. Weber's *Fraugment der Bhagavatī* (Berlin, 1866) is worthy of notice. This text contains questions and answers, Mahāvīra replying to the questions of his chief disciple, Indrabhūti, and partly in the form of dialogue-legend (*Itihāsa-samvāda*). This text gives a very good account of the life and work of Mahāvīra whose dissertations on *samsāra* and *karma* are worth noticing. There are two works of this name which is not the original title of either. The fourth *upāṅga*, *Paṇṇavanā* often has the epithet *Bhagavai*.

The *Bhagavatī* is one of the most important and sacred texts of the Jaina *Siddhānta*. *Bhagavatī*, translated by 'holy' is just an honorific to signify its great importance as a work of exposition of the tenets and legends connected with the life of Mahāvīra. This text contains 41 sections, each is called a *śataka* (century). Every section has 10 chapters, each of which is called an *uddesaka* or concise presentation of subject-matters. It appears to have followed the *uddesa* and *niddesa* methods, the first implying the presentation of theses and the second their elucidation. Its contents are 'a motley mixture of ancient doctrines and traditions with

numerous later additions containing frequent allusions to other works more especially to the *Pannavanā*, the *Jivājivābhigama*, the *Uvavāiya*, the *Rāyapaseṇaijja*, the *Nandī* and the *Āyāradasāo*'.[1]

The 15th section which contains the legendary or semi-historical matters relating to the life of Mahāvīra and his relationship with some of his predecessors and contemporaries is not unreasonably regarded as an independent text which was subsequently taken into the *Bhagavatī Sūtra*.

The expositions are introduced in the form of dialogues between Mahāvīra and his disciples including Gautama (Goyama Indabhūti). In some of the *uddesakas* they assume the form of catechisms or questions and answers. Abhayadevasūri wrote a commentary on this *sūtra*, which was known to him under two titles, *Viāhapannatti* (*Vyākhyā-prajñapti*) and *Vivāhapannatti* (*Vivādha-prajñapti*) both of which he explains and justifies. Abhayadeva rightly points out that in some places the tenets are explained by Sudharman to Jambusvāmi. Each section begins with an introduction stating the time, the place, the occasion of the dialogue or discourse and mentioning the persons taking part in it. It may be pointed out that each section stands as a typical *sūtra* of the Jaina or Buddhist canon Accordingly the component chapters generally appear without any such introduction. In the *Bhagavatī Sūtra* we have the following *khaṇḍas* or topical divisions. *sādhana*, *cāritra*, *siddhānta*, *anyatīrthika*, *vijñāna*, *gaṇita*, *kutūhala*, *deva*, *nāraka* and *anyajīva*.

The standpoint of Jainism as presented in the *Bhagavatī* is in no way different from that in other texts of the Jain *Āgama*. The fundamental principle of Jainism is *ahiṃsā* and the attainment of *nirvāṇa* is the highest goal The practice of *tapas* or austerities marks and characterizes all the prescriptions, practices, and disciplines in Jainism. The plurality of souls is a point in Jain philosophy which is the same as in the Sānkhya system. The main point of difference between the two is that in Jainism the souls with consciousness as their fundamental attribute are vitally concerned with our actions, moral and immoral, virtuous and wicked, in which sense they are active principles; while in the Sānkhya system the *puruṣas* with consciousness as their fundamental attribute are passive principles inasmuch as their nature is not affected by any and all of the activities relegated to

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[1] Winternitz, *A History of Indian Literature*, Vol II (Cal Univ Pub), pp. 442-443

Prakṛti or evolvent. In Jainism too the souls and substances do not undergo any change. They are liable to changes due to changes in circumstances. Both the systems necessitate a careful consideration of the cosmical, biological, embryological, physical, mental and moral positions of the *jīvas* or living individuals of the world as a whole. These constitute the scientific background of the two systems of thought. One can say that these constitute also the scientific background of Vedānta and Buddhism. The Jainas developed a cosmographical gradation of beings more or less in agreement with those adopted in other systems. But the Jainas followed a tradition of Indian thought which took a hylozoistic view of nature that there is nothing formed even in the world of matter, nothing which exists in space and time, which does not represent some kind or form or type of *jīva*. And it is assumed that all of them are in the process of development or evolution in the physical structures, modes of generation, foods and drinks, deportments, behaviours, actions, thoughts, ideas, knowledge, intelligence and the like. So we need not be astonished that Jainism speaks of earth-lives, water-lives, fire-lives, and wind-lives, each with its numerous sub-divisions. The plants with their numerous sub-species stand above the material lives. From the plants we pass on to the animal world consisting of an infinite variety of species and from that to the world of men. Above and below man we are led to think of the celestial and infernal beings, the *devas* and *nairayikas*.

Along with the cosmical situation, the cyclical envelopment and development of the earth through the successive periods of time, the geographical position of the living beings is considered, inasmuch as the conditions of their pleasure and pain, happiness and misery are partially determined by it. Accordingly the *Bhagavatī Sūtra* discusses in agreement with the *Jambudvīpaprajñapti* and other texts, the geographical situation of Jambudīpa and Bhāratavarṣa, the latter denoting India. Their physical and natural environments too are relevantly taken into consideration. Jainism attributes just one sense to the material beings and the plants. The higher organic beings evolve out of the stage in which they are possessed of one sense, the sense of touch, into the stages in which they become gradually endowed with greater and greater number of senses, the maximum number being six. The nature and quality of their nutriments, the modes of eating, drinking, assimilation, etc., also differ according to the diversity of the species of flora and fauna. Similar differences are also made out with regard to the celestial and

infernal beings The study of the lives of mythical beings such as the gods, the demons, and the like is on the whole anthropomorphic The moral ideas of right and wrong, good and evil, virtue and vice, restraint and unrestraint, bondage and salvation, really appertain to the world of men

The expositions and discussions of the salient doctrinal points of Jainism are full of logical niceties and disproportionate details The *sūtra* points out that the organic world is characterized by six constant and opposed phenomena, namely, gain and loss, pleasure and pain, life and death (XV, I) The *sūtra* clearly presupposes the development of atomic theory (*paramāṇuvāda*) in Indian philosophy. Some of the current theories are quoted and criticized (I, 10; II, 1; V, 7) According to the Jain theory as in our *Sūtra*, each atom is the smallest unitary whole of matter (*pudgala*). Each of them is characterized by its internal cohesion (*sineha*). We cannot speak of a half atom (*arddha*) since an atom is an indivisible unit of matter. With the division it ceases to be an atom (*paramāṇoh ardhīkaraṇe paramāṇutvābhāva-prasangāt*). A molecule (*aṇu*) is a combination of atoms more than one. An aggregate of matter (*skandha*) results from an organic combination of five molecules. Disintegration of a corporeal aggregate results from the separation of the molecules and atoms. Here one may realize the force of the Jain argument for regarding even the material beings, the earth-lives, water-lives, etc., as distinct forms of life, each appearing as an individual with its internal cohesion so long as it exists as such. So through the process of organic development or evolution we pass through the different degrees and forms of internal cohesion.

The story of conversion of the Brāhmin wanderer named Khandaka (Skandhaka) by Mahāvīra in the *Bhagavatī Sūtra* (II, 1) is very interesting. The name of the wanderer sounds like the wanderer Sandaka in the Pāli *Majjhima Nikāya* (Vol. I, p 513) Like other Brāhmin wanderers Khandaka is said to have been well versed in the four *Vedas*, the six *Vedāngas*, and the *Itihāsa-purāṇa* regarded as the fifth *Veda* Here the list also includes mathematics (*gaṇita*) and the *saṣṭi-tantra* of the Sānkhya philosophy The difficult austerities practised by the wanderer since his conversion to the Jain faith are in substance and detail like those described in the *Antagaḍadasāo* and *Ovavāia suttas* and in the Pāli *Mahādukkhakhandha*[1] and *Mahāsīhanāda suttas*[2] The dialogue contained in this *uddesa* throws some light on the

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1 *Majjhima Nikāya*, I, pp 83-90

2 *Ibid*, I, pp 68–83

doctrine of infinity and finiteness, endlessness and limitedness discussed in the Pāli *Brahmajāla Sutta* (*Dīgha*, I).

In the *Brahmajāla Sutta* the Buddha refers to the four different propositions maintained by the contemporary and earlier recluses and Brāhmanas on four different grounds. (*Dīgha*, I, pp. 22ff.). These are: (1) that this world is limited and circumscribed (*antavā ayam loko parivatumo*); (2) that it is limitless and without an end (*ananto ayam loko apariyanto*); (3) that it is both limited and unlimited (*antavā ca ayam loko ananto ca*), meaning that the world is limited above and below and unlimited crosswise; (4) that it is neither limited nor unlimited. The explanation given by Buddhaghosa in his commentary, the *Sumaṅgalavilāsinī*, is not very illuminating. As he suggests, the limited or unlimited character of the world depends on the limited or unlimited view taken by the contemplative in his mental perception or vision (I, p. 115). Here we miss the philosophical aspect of the propositions. It appears that the third proposition referred to the view upheld by Mahāvīra and his disciples. According to Mahāvīra the world may be construed in some respects as limited and in some respects as unlimited (*sa-ante loe anante loe*). Here he considers the position of the world from the four points of view, from the point of view of substance (*davvao*), from that of field of existence (*khettao*), from that of time (*kālao*) and from that of phenomena (*bhāvao*). It is maintained that considered from first two points of view the world is limited and considered from the remaining points of view, it is unlimited (II, 1). It may be observed that with regard to all contradictory views the *Bhagavatī Sūtra* assigns to Mahāvīra a kind of synthetic position seeking to justify both of them, each from its own point of view. This was undoubtedly consistent with the 'It may be' doctrine (*syātvāda* of Jainism).

The Jaina ideas regarding the advent of different living beings in different states or forms of existence are on the whole the same as those in other Indian systems. The main difference lies only in some unimportant details. The Jains too believe in the possibility of bodily advent without the help of any sex union. The Jaina belief, however, is a belief in the transmigration of soul, a point in which it differs from the Buddhist conception of rebirth without any transmigration of soul from embodiment to embodiment. The soul in Jainism as in most of the Indian systems is the factor which polarizes the field of matter and brings about the organic combination of the elements of existence. If the position be that death means an event which takes place when the

soul leaves the body, the question arises whether it passes off in some form of corporeality (*sasarīrī*) or without any such corporeality (*asarīrī*). Here too the traditional Jain position is, it may be that it goes out in some form of corporeality and it may equally be that it does so without any form of corporeality (*Siya sarīrī vakkamai, siya asarīrī vakkamai*). With reference to the gross body characterized as *audārika, vaikriya* and *āhāraka*, the soul goes out without any corporeality, while with reference to the subtle body characterized as *taijasa* and *kārmana* (*karmic*), it departs in its subtle body (I, 7). Deaths and destinies are broadly distinguished as those undergone by fools and those by the wise. The deaths on the part of fools that take place due to different causes or under different circumstances serve to lengthen the course of gliding in the cycle of births and deaths and those on the part of the wise go to shorten it This too is a commonplace in the popular Indian belief.

Attention may be drawn to another interesting point. The account given in our *sūtra* of the doctrinal position of Mankhaliputta Gosāla, the leader of the Ājīvika thought, seeks to make out this point of difference and distinction between Jainism and Ājīvikism. Gosāla's position is an unqualified fatalism or determinism while Mahāvīra's position is not so, inasmuch as it distinctly leaves scope for freedom. According to Gosāla death signifies a suspended animation while periodical reanimation as in plant-life is the order of nature. The Jainas seem to construe that if we accept Gosāla's position, we cannot think of death as a phenomenon, but death in the case of all things formed or compounded is inevitable.

It is interesting to note that our *sūtra* (I, 76) speaks of a dispute between Kālāsavesiyaputta, a follower of Pārśva and a disciple of Mahāvīra. It ends with the former's begging permission to stay with him after having changed the law of the four vows for the law of the five vows enjoining compulsory confession. This is surely a supplement to the *Uttarādhyayana* dialogue between Kesin and Gautama as representatives of the two Nirgrantha orders, old and new. The date of Gosāla's death taking place sixteen years before Mahāvīra's death was coincident with the great war fought between king Kūniya (Ajātaśatru) and king Cedaga of Vaiśālī for the possession of an extraordinary elephant (*Bhagavatī Sūtra*, Āgamodaya Samiti edition, p. 316) On the death of Mahāvīra the confederacy of nine Mallas and nine Licchavi clans and the kings of Kāśī and Kośala instituted a festival in honour of that event (*Bhagavatī Sūtra*, p. 316). It may be remarked

that the *Bhagavatī* like other Jaina canonical *sūtras* is unaware of the position of Kūṇiya as the king of Magadha. Kuniya is represented as the king, better viceroy of Aṅga, in his father's time. Anga was governed as a separate province under Kūṇiya with Campā as its capital (*Ibid.*, p. 316).

Udāyana of Sauvīradeśa was succeeded by his nephew Keśi in whose reign Vītahavya was completely ruined (*Bhagavatī Sūtra*, p. 619). He went to the extent of renouncing the world but when the question of the succession of his son Abhi came before him, he said to himself: 'If I renounce the world after appointing Abhi to royal power, then Abhi will be addicted to it and to the enjoyment of human pleasures. He will go on wandering in this world.' This led him to renounce the world appointing his sister's son Keśi to royal power (*Bhagavatī Sūtra*, pp. 619-20). Is it not a case of the matriarchal system in vogue?

King Śatānīka's sister Jayantī was a staunch follower of Mahāvīra (*Ibid.*, p. 558). The *Bhagavatī Sūtra* informs us that in the war with Vaiśālī, Kūṇiya is said to have made use of *mahāsilākaṇṭaka* and *rathamusala*. The first seems to have been some engine of war of the nature of a catapult which threw big stones, and the second was a chariot to which a mace was attached to kill men as the chariot moved about (pp. 316, 319). We have also the mention of Tāmalī, apparently a citizen of Tāmalitti or Tāmralipti (Tamluk), who is described as a Moriyaputta. It is difficult to make out whether Tāmalī of our *sūtra* was in any way connected with the Mauryas of Magadha. He is introduced rather as a rich merchant (III, 1). The *Uvāsagadasāo* and the *Bhagavatī Sūtra* mention a few rich lay disciples of Maṅkhaliputta Gosāla belonging to the Vaiśya class, *e.g.*, Kundakuliya, a citizen of Kampillapura, Saddālaputta, a rich potter of Polāsapura, Hālāhalā and Ayampula of Śrāvastī, which was the main centre of the Ājīvika activity according to the *Bhagavatī Sūtra*.

Chapter VII

JÑĀTĀDHARMAKATHĀ (NĀYĀDHAMMAKAHĀO)

The text of *Nāyādhammakahāo* (Skt. *Jñātādharmakathā*) which is also called *Nāyasūya* is the sixth *anga* of the Śvetāmbara Jain canon It comes under narrative literature of the Jainas. It is very useful from etymological and grammatical standpoint Ardha-Māgadhī *Naya* is the same as Sanskrit *Jñāta*. The title may be explained as 'Stories for the dhamma of *Nāya*' (*Jñātr*), i e. Mahāvīra, who is also called Jñātrputra, Nāya or Nātaputta The text is divided into two *sūyakkhandhas* called *Nāya* and *Dhammakahā*. The former has nineteen *ajjhayanas* and the latter, ten *vaggas* It contains didactic and religious narratives. The stories found here explain the teachings of Mahāvīra. The text also contains an exposition of elements.

The story of a mariner reminds us of the Pāli *Valāhassa Jātaka* (*Jāt.*, No 196). The winged horse occurs in both. Besides legends and fables we find romantic stories and adventures, tales of robbers, mariners, etc. The stories of Dovāī (Draupadī) and a pious layman as found in this text have been introduced to show the destiny of persons through various rebirths. The story of the former is no doubt a corruption of the *Mahābhārata* legend of Draupadī's marriage with five Pāndava brothers as pointed out by Winternitz

The text furnishes us with the names of some of the non-Aryan tribes and refers to eighteen languages, four *Vedas*, and *sastitantra*, sixteen diseases, etc. There are some graphic descriptions of the bed-chamber of Dhāranī, of a demon, six seasons, etc. Some interesting details may be gathered from this text. Kālī, an old maiden (*vaddakumārī*) joined Pārśva's order and was entrusted to Pupphacūlā, the head of the nuns (*Nāyā.*, II, i, pp. 222ff). The succession by primogeniture was then in vogue. The kingdom descended directly to the king's eldest son and all was right if the king had an heir, but if he died heirless it was a great problem for the ministers (*Ibid.*, 14, 153ff). The palaces are described in this text as lofty. They had domes (*thūbhiyā*) and their floors were richly decorated with various kinds of gems and jewels (*Ibid.*, I, p. 22). The harem (*oroha*) was a part of the royal pomp (*Ibid.*, 16, p. 185). *Sīhaguhā* (mountain cave) is mentioned as a *corapalli* which was located in an unapproachable mountain ravine (*Ibid.*, 18, p. 209). A robber

was put into prison where his feet were tied in a wooden frame (*Ibid.*, 2, pp. 53ff.). For some slight fault merchant Dhanna of Rāyagiha met with the same fate (*Ibid.*, 2, p. 54). Four varieties of elephants, viz. *Bhadda*, *Manda*, *Miya* and *Sankiṇṇa*, are classified according to their seasonal uses, physical strength, intelligence and ability, etc. (*Ibid.*, I, p. 39; *Cf. Sammohavinodanī*, p. 397, mentioning ten kinds of elephants: *Kāḷāvakañca Gangeyyaṃ, Pandaram Tamba-Piṅgalam, Gandha-Maṅgala-Hemañ ca uposatha-Chaddant' ime dasāti.*).[1] When Mithilā was besieged by Jiyasattu and other kings, king Kumbhaga closed the city gates and the citizens could not move out (*Ibid.*, 8, p. 112). The paddy was sown during the rains and when ripe the crops were harvested with new sharp sickles, thrashed, winnowed and then taken to the granary where they were kept in new sealed jars (*Ibid.*, 7, 86). Flower-houses were made during festivals (*Ibid.*, 8, 103). Woodgatherers (*katthahāragā*), leaf-gatherers (*pattahāragā*) and grass-cutters (*tanahāragā*) were found roaming about in forests (*Ibid.*, 13, 143). Tortoises were eaten by the people (*Ibid.*, 4). Clothes were moistened with soda (*sajjiyākhāra*) and heated on fire and then washed with clean water (*Ibid.*, 5, 74). Various kinds of cloth were loaded in waggons and carried for sale (*Ibid.*, 17, 203). The king could commute the sentence of death for banishment (*Ibid.*, 8, 107). Mithilā is mentioned as a port and the sea-faring merchants of Campā came here for trade (*Ibid.*, 8, 97ff.). Kāliyadīva was the place where there were rich mines of gold, jewels and diamond and which was noted for horses (*Ibid.*, 17, 201ff.). There was the necessity of passport (*rāyavara-sāsana*) (*Ibid.*, 8, 98).

There was the worship of various deities (*Ibid.*, 8, 100). There were taverns and gambling houses (*jūyakhalaya*) (*Ibid.*, 2, 48). The country of Daddara was noted for its sandal wood (*Ibid.*, 8, 98). The town of Hatthikappa or Hatthakappa was visited by the five Pāndavas (*Ibid.*, 16, 199ff.). It may be identified with Hathab near Bhavnagar in Gujarat. The *sayamvara* of Dovāī (Draupadī) was held in the city of Kampillapura[2] (*Ibid.*, 8, 178). Pāndu Mahura may be

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[1] The Himalayan forests are said to have abounded in elephants living in herds or as rogues, distinguished as *Vāmanikā* (dwarfish), *Uccākaḷārikā*, *Uccākanerukā* and *Chaddantā* (six-tusked) The last named class is associated with the Chaddanta lake and is noted for the high quality of the ivory (B C Law, *India as described in early texts of Buddhism and Jainism*, p 65)

[2] Or Kāmpilyanagara (*Mahābhārata*, 138, 73-74) which was the capital of southern Pañcāla, identical with modern Kampil in the Farokhabad district, U P (B. C Law, *Geography of Early Buddhism*, p 18, B C Law, *Pañchālas and their capital Ahichchhatra*, *M A S I*, No. 67, pp 3ff)

identified with Madura in South India. It was the place where the Pāndavas were asked by Kaṇha Vāsudeva to go and reside there (*Ibid.*, 16, 197ff.). Damaghosa, father of Śiśupāla, was invited to attend the marriage ceremony of Dovāī (Draupadī) in Kampillapura (*Ibid.*, 8, 178). Kanha Vāsudeva ruled over Varabāi together with many princes and chiefs (*Ibid.*, 6, 68). He had many queens. The five Pāṇḍavas were chosen by Draupadī (*Ibid.*, 16) as her husbands. A rich courtezan of Campā was versed in the traditional sixty-four arts, possessed sixty-four accomplishments of a courtezan and knew the science of erotic very well. She was a linguist, well versed in dialects and an accomplished singer and dancer. There was the sleeping chamber of queen Dhārinī as having an outer courtyard, polished pillars, latticed windows, circular stairs, brackets, appertures and a room on the roof. The outside was whitewashed with stone and the inside was decorated with pictures. A mention is made of five kinds of nurses who were engaged to tend children: wet-nurse (*khīra*), toilet-nurse (*maṇḍana*), bath-nurse (*majjana*), play-nurse (*kiḷavaṇa*) and lap-nurse (*aṅka*) (*Ibid.*, I, p 21).

The seven categories are not fully enumerated anywhere in the *sūtra*. In a few instances, the *sūtra* refers to the principles of *jīva* and *ajīva* (*ahigaya jīvājīve*).[1] The characteristic feature of the physical body which forms an aspect of *ajīva* is described in detail. It is full of impurities, it is perishable, it is subject to change and decay. Mallī the Videha-princess is found to point out its defects before Jiyasattu and others The text lays special stress on sense-control. This is beautifully illustrated by the simile of the two tortoises and the jackal (4th *ajjhayaṇa*) The jackal was very eager to appease its hunger by the flesh and blood of the tortoise. But, of the two tortoises, one expanded its limbs, while the other withheld them into its bosom. The jackal could catch hold of the former only, and in the case of the latter, it could do no harm Similarly, one who is accustomed to concentrate his senses towards worldly objects is liable to destruction, while the other who is keen to withdraw them from the worldly objects is not subject to sorrows and afflictions.

The ideas of *āśrava* and *saṃvara* are found in this text, though the terms are not explicitly mentioned therein. The commentator has used these terms *āśrava* and *saṃvara*. *Āśrava* is that which causes the soul to be affected by sins, while *saṃvara* is the prevention of sins by watchfulness. It

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[1] *Nāyādhammakahāo* (ed N V. Vaidya), pp. 73, 75

is the principle of self-control by which the influx of sins is checked. It is an aspect of *tapas*.

The doctrine of *indiyajavanijja* and *no-indiyajavanijja* [1] is expounded to Śuka in the fifth *ajjhayana*. The former speaks of the stage when the senses out of their own accord come under perfect control and thus they cannot function according to the sweet will of the agent. But the latter is far more superior to this. It is the stage when passion, illusion, attachment and the like are totally brought under control. This is possible only when the senses cease to function altogether. Some of the Sāmkhya-yoga teachers are also found to hold similar views (*Yoga-bhāsya*, ii, 55).

From the fifth *ajjhayana* we learn that the mendicant Śuka was initiated into the Jaina faith. He with his one thousand followers was an adherent of Sāmkhya and practised the five kinds of restraints and observances having purification (*śauca*) as the basis of his cult (*samkhasamae laddhaṭṭhe paṃcayama paṃcaniyamayuttam soyamūlam*).[2] Once he happened to roam with his followers in the vicinity of the town of Sogaṃdhiyā where lived a rich man named Sudamsana. The mendicant expounded his own doctrine to him thus, 'Just listen Sudamsana, our religion is based upon purification (*śauca*) which again is of two kinds: (1) *dravya-śauca* and (2) *bhāvaśauca*. The former is to be practised by earth and water, while the latter is to be done by the aid of kuśagrass and by citing some mantras (*amham soyamūlae dhamme pannatte . . . mamtehi ya*)[3] By observing these two purifications one may easily reach heaven (*avigghenam saggam gacchati*).[4]

Our text refers to a bare outline of Sāmkhya doctrine. The above-mentioned *yamas*, *niyamas* (*śauca* only forming an aspect of the latter) are enumerated and explained in the system of Patañjali (ii, 30, 32). They are only held to be the means of practising *Yoga* which again helps one to attain *samādhi* or meditation.

Sudamsana became a follower of Śuka. Once he happened to meet Thāvaccāputta, a follower of Mahāvīra. A long dialogue took place between them, in which the so-called Sāmkhya view was criticized by Thāvaccāputta and the Jaina view was expounded. The question put before the Jaina teacher is interesting. It is as follows: 'Well, Sir, are you one, two or many; are you eternal and immutable, or subject to change and decay? (*ege bhavaṃ duve bhavaṃ . . .*

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[1] *Ibid.*, p. 76
[2] *Ibid.*, p. 73.
[3] *Ibid.*, p. 73
[4] *Ibid.*, p. 74

anegabhūyabhāvabhavie vi bhavam)'[1] The reply given by the Jaina teacher was based upon *Syādvāda* (Abhayadeva's commentary, p 588, Calcutta Ed , saṃvat 1933)

This sūtra has been edited with Abhayadeva Sūri's commentary and published by the Āgamodaya Samiti, Bombay, 1916. Another readable and critical edition has been published by Prof. N V. Vaidya of the Fergusson College, Poona, 1940 Steinthal (*Specimen der Nāyādhammakahā*, Diss. Leipzig, 1881), W. Hüttemann, (*Die Jñāta Erzahlungen im sechsten Anga des kanons der Jinisten, Strassburg*, 1907), and E Leumann (*Wiener Zeitschrift fur die Kunde des Morgenlandes*, 3, 1889) have also carefully studied this sūtra.

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[1] *Ibid*, p 77

Chapter VIII

UPĀSAKADAŚĀ (UVĀSAGADASĀO)

The *Uvāsagadasāo* (*Uvāsagadasāu* or *Upāsakadaśās*) is the seventh *aṅga*. It contains ten chapters (*ajjhayaṇas*) dealing with the legends about the ten *upāsakas* or pious householders who by means of asceticism obtained *mokṣa* or emancipation. The legends are all told after a stereotyped pattern in the most monotonous manner as rightly pointed out by Winternitz. This text has been edited with the Sanskrit commentary by Abhayadeva Sūri and translated into English with notes by Hoernle in the *Bibliotheca Indica Series*. The Āgamodaya Samiti has also published an edition of this text with Abhayadeva Sūri's commentary. Leumann (*Wiener Zeitschrift fur die kunde des Morganlandes*, 3, 1889) and Barth (Revue de l'histoire des Religions, Paris, 19, 1889) have carefully studied this text which contains mostly narratives. An elaborate metrical version of the contents of this *aṅga* in Prākrit is available. The whole work seems to have been compiled for devotional purposes It furnishes us with materials which give a vivid picture of the social life of those days. It contains the stories of pious householders who became lay adherents, the wealthy potter named Saddālaputta, who was at first a follower of Makkhali Gosāla, but afterwards went over to Mahāvīra, and Kundakoliya whose faith in Mahāvīra remained unabated.

In the *Uvāsagadasāo* (Lecture I) we find that Vāniyagāma or Vesālī was ruled by Jiyasattu. Vesālī and Videha were ruled by Ceḍaga, the maternal uncle of Mahāvīra. The same text refers to the site of an ancient shrine called Gunasīla in the neighbourhood of Rājagṛha (VIII, 231). The Kālasilā was perhaps no other than what is called the site of Guṇasīla-caitya in this text. The settlement of Kollāga and the village of Bālaka at some distance from Nālandā were places that became scenes of early actions of Gosāla, the leader of the Ājīvikas, who met Mahāvīra first in Rājagṛha.[1]

There was a Jaina temple outside the town of Vāṇiyagāma which bore the name of Duipalāsa in the north-easterly direction.[2]

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[1] *Uvāsagadasāo*, Hoernle, App , pp 1-2

[2] Hoernle, *Uvāsagadasāo*, I, p. 2. *Vāniyagāmassa nayarassa vahiyā uttarapuratthime disibhāe Duipalāsae nāmam ceie.*

The town of Vāniyagāma mentioned in secs. 77-78 of the *Uvāsagadasāo* curiously agrees with the description of Vesālī given in the Tibetan Dulva.[1] Gautama, a senior disciple of Mahāvīra, addressed him thus 'I desire, Revered Sir, with your permission, as the turn for the indulgence for my sixth meal has arrived, to go round the city of Vāniyagāma, to the upper, lower and middle classes, on a begging tour of house-to-house collection '[2]

Bārānasī, Kampillapura, Palāśapura and Ālabhī were the important towns within the kingdom of Jiyasattu (*Uvāsagadasāo*, pp 84, 85, 90, 95, 105, 160 and 163). All these places could be reached from Śrāvastī by convenient roads. In the neighbourhood of Śrāvastī there was a settlement (*sannivesa*) called Śaravana which was the birthplace of Gosāla Mankhaliputta, the great master of the Ājīvikas (*Ibid*, App I) Palāśapura was another important centre of the Ājīvikas (*Ibid*, p. 105).

There lived at Benares a prosperous householder named Sūrādeva. He possessed a very rich treasure of gold and herds. He took upon himself the law of the householder and lived in conformity with the teachings of the law which he had received from Mahāvīra.[3] Another prosperous householder named Cūlanipiya lived at Benares. His wife was named Sāmā He possessed a treasure of gold and herds. He was the cause of prosperity to whatever business he was concerned with At a certain time Mahāvīra came and a congregation went out from Benares to hear him. He lived in conformity with the teachings of the law which he received from Mahāvīra Afterwards through lofty ascetic practices he was reborn as a deva (*Uvāsagadasāo*, II, pp. 90–98) The *Uvāsagadasāo* refers to the early career of Mahāvīra as a teacher when there seems to have been an alliance of Kāśī-Kośala, Anga, Ālavī, Videha, Vaiśālī, Pāvā and Kuśinārā against the growing power of Magadha. But in spite of such an alliance, Anga was conquered by Bimbisāra and permanently annexed to Magadha. Kunika-Ajātaśatru, son of Bimbisāra, is represented throughout the Jaina literature as the king of Anga (Campā).

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[1] Hoernle, *Ibid*, II, p 6

[2] *Ibid*, I, p 36 *Icchāmi nam, bhante, tubbhehim abbhanunāe chaṭṭhakkha manassa pāranagamsi vāniyagāme nayare uccanīyamajjhimāim kulāiṃ gharasa muddānassa bhikkhāyariyāe aḍittae*

[3] *Ibid*, p 84 *Bānārasim nāma nayarī Kotthae ceie Sūrādeve gāhāvaī aḍḍhe Cha hiranakoḍio jāva Cha vayā dasagosāhassienam vaenam paḍivajjai gihidhammam samanassa Bhagavao Mahāvīrassa dhamma-panattim uvasampajjittānam viharai*

The text, as its title implies, is solely concerned with the matters relating to the good life of the laity. In the Pāli canon the *Saṅgīti Suttanta*[1] is similarly devoted to the whole duty of a noble householder. In the *Aṅguttara Nikāya* there are several sections dealing with the life of householders. In the Pāli discourses the instructions are of a more general than of sectarian interest. Here in the Jaina text the dominant motive is to guide the conduct of the Jaina laity. It is pointed out that the fatalistic creed of Gosāla is unethical. So Jainism is insistent on a view of life which makes a person morally responsible for his deeds. The Jaina *upāsakas* are called upon to fulfil the twelve vows, the five of which are lesser (*anuvratas*) and the seven disciplinary (*siksāvratikas*). The ideal life of the Jain householder Ānanda is a glaring instance of how these vows could be practised. The five essential vows are the five *mahāvratas*. Ānanda took the solemn vows to abandon injury to living beings, indulgence in lying speech, theft, adultery, and hankering after wealth beyond what is legitimately one's own. He was desired to reduce the use of personal things such as toilet, clothings, food and drink.

The five gross transgressions of the vow of non-injury consist in coercion, violence, dismemberment of the body, overloading and starving others. The five gross transgressions of the vow of truthfulness consist in false accusation under the influence of passion, false accusation in secrecy, betrayal of the confidence of one's wife, communication of false information, and falsification of documents. The five gross transgressions of the vow of honesty consist in the receipt of stolen property, employment of thieves, smuggling, use of false weights and measures and trade in contrabands. The five gross transgressions of the vow of conjugal fidelity on the part of the husband consist in visiting a concubine, visiting a respectable woman, amorous dalliance with other women, arranging marriages for strangers, and excessive sex indulgence. The five gross transgressions of the vow of non-excess in worldly possessions consist in exceeding one's limit in the matter of landed property, gold, livestock, money, foodstuff, and utensils.

The five typical transgressions of the vow of the quarters (*dikvrata*) consist in going beyond the limit in the upward, the downward and horizontal directions, enlarging the space limit of one's movement and failure of memory. The five

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[1] *Digha*, III, pp 207–271, B C Law, *A History of Pāli Literature*, vol I, p. 114.

typical transgressions of the law of abstention from unprofitable employment consist in talking about things of an amorous import, behaving like a buffoon, talking about impure things, assisting in a bad thing and exceeding the need of things of personal use.

The five typical transgressions of the law of equanimity consist in indulgence in evil thought, evil speech and evil deed, forgetfulness of the law of equanimity and want of proper attention to the law of equanimity.

The five typical transgressions of the law of keeping within a certain place consist in the employment of one's family members as messengers, the employment of one's servants as messengers, communication by word of mouth, communication by gestures, and intimation by sign.

The five typical transgressions of the law of keeping the sabbath (*posadha*) consist in the use of a bed which is unexamined or badly examined, which is unwiped or badly wiped, the use of a spot for easing nature which is unexamined or badly examined, which is unwiped or badly wiped, and the imperfect observance of the abstinences prescribed.

The five typical transgressions of the law of proper distribution of alms consist in putting something away among living things, covering up the alms with living things, neglecting the appointed hour, acting at the instance of others and miserliness.

The five typical transgressions of the law of self-mortification for meeting death consist in longing after this world, longing after the next world, longing after life, longing after death and longing after sensual enjoyment.

The five typical transgressions of the law of right belief consist in scepticism, fickleness, distrustfulness, praising of heterodox teachers and intimacy with them.

The four kinds of unprofitable employment consist in malevolent conduct, inconsiderate conduct, supply of dangerous objects and directing of sinful acts

Chapter IX

ANTAKṚTA-DAŚĀNGA (AMTAGADA-DASĀO)

The *Amtagada-dasāo* (*Antakrta-daśāṅga*) is known as the eighth *anga* of the Śvetāmbara canon. It consists of eight *vaggas* or divisions, each forming a group of a certain number of lessons. The number of lessons is ten in the first, fourth, and eighth divisions; eight in the second; thirteen in the third and seventh, and sixteen in the sixth. Each lesson is conveyed through an appropriate personal story of a legendary character. The stories are those of 'the end-winners', meaning the persons who died either attaining liberation with death or being assured of it at the time of death. The stories placed in a group appear to be more or less of the same pattern as regards the nature of the end attained. The *anga* took its name from the stories of the end-winners' narrating their *antagadadasā* or happy ends. The stories of such achievements on the part of different persons, men and women, are related with reference to the dispensation of the two Tīrthankaras, Aritthanemi (Ariṣṭanemi) the twenty-second Jina and Mahāvīra the last Jina. Accordingly the divisions with the stories and lessons mark on the whole two stages in the continuation of the main dialogue, namely, pre-Mahāvīra and Mahāvīra. The earlier stage is covered by the career of Aritthanemi and the reign of Kanha Vāsudeva of Western India, and the later stage by the career of Mahāvīra and the reign of king Seniya of Rāyagiha (Rājagrha). The text as a whole is presented in the shape and form of a dialogue between the Ārya Suddharman the only *Gaṇadhara* or leading disciple who survived Mahāvīra, and his pupil the Ārya Jambu. The scene of action is laid in the city of Campā, at the shrine of (the Yakkha) Punnabhadda. It was translated for the first time into English by Dr. L. D. Barnett, and subsequently by Mr. M. C. Modi with the help of the commentary written by Abhayadeva. The Āgamodaya Samiti of Bombay has edited it along with two other texts with Abhayadeva's commentary. P. L Vaidya's introduction, notes and appendix are useful.

There is enough of ingenuity and looseness in the invention or narration of the legendary tales, though it is not without a method or purpose. The succession of the divisions follows apparently a mechanical plan, the logical sequence of thought being not easily understandable, and the beauty of

the narratives is often marred by textual abridgements or cross references. As Mr. Modi points out, the first five divisions contain semi-legendary stories of the heroes related to Kanha Vāsudeva with Aritthanemi as the living Tīrthankara, the *vaggas* six and seven narrate the stories of Mahāvīra's disciples, the eighth *vagga* contains the theological details of ten penances, while the *vaggas* seven and eight are concerned with the narratives of the queens of king Seniya.

The first division contains the stories of ten princes, Gotama, Samudra, Sāgara, Gambhira, Stimita, Acala, Kāmpilya, Aksobhya, Prasenajit (Pasenai, Pāli Pasenadi), and Visnu, all born in the royal house of the king Andhakavrsni of Dvāravatī (Dvārakā) and the queen Dhārinī It is fittingly introduced with a description of the city of Dvāravatī, 12 *yojanas* in length and 9 *yojanas* in breadth, built by the genius of Kuvera, the lord of wealth With its gold ramparts, five-coloured cornices of various jewels, and beauty and glory, grandeur and happiness, it resembled Alakā, the capital city of Kuvera. The Mt. Revata or Raivata stood at its north-eastern gate, bearing on its summit a garden called Nandanavana, the grove of Nandana. There was an old abode (shrine) of the Yaksa Surapriya in a fine Aśoka tree in the midst of a woodland In this very city dwelt king Krṣna Vāsudeva (Kanha Vāsudeva) holding lordship over ten princely nobles headed by Samudravijaya, over five great warriors headed by Baladeva, over three and a half crores of princes headed by Pradyumna (Pajjunna), over sixty thousand fighters headed by Sāmba, over fifty-six thousand mighty men headed by Mahāsena, over twenty-one thousand warriors headed by Vīrasena, over sixty thousand monarchs headed by Ugrasena, over sixteen thousand queens headed by Rukminī (Ruppinī), over many thousands of courtezans headed by Anangasenā, and the like Thus Dvāravatī was both the seat of the imperial power of Krsṇa Vāsudeva as well as the capital of the kingdom of Dvāravatī with Andhakavrsni as its king and Dhārinī as its queen.

The model story is that of Prince Gotama who renounced the world and placed himself as a Jaina recluse under the guidance of Aritthanemi when the latter visited Dvāravatī, attended by the four grades of gods His life of effort lasted for a period of twelve years, during which he studied the *sāmāyika* and other yogic postures and practices[1] along with

[1] *Sāmāyika, cauvisattha, vamdanaka, pratikramana, kāyotsarga* and *pratyākhyāna*—these six practices constituted a Jaina *ṣadangayoga* which is a substitute for the *aṣṭāngayoga* connected with *hathayoga* Barnett's interpretation of *sāmāyika* is quoted by Modi, *op cit*, pp 99ff

the eleven *aṅgas* (to the exclusion of the twelfth called *Dṛṣṭi-vāda*). He fulfilled the twelve avowed ways of a mendicant, *bhikkhupaḍimāo*, miscalled 'monastic standards'[1] along with the *guṇaratna* austerity for sixteen months. He took at last farewell, and climbed up Mt. Śatruñjaya (Settuñja), on the summit of which he bravely met his end by a month's starvation, obtaining *siddhi*.

There are inter-allusions to the story of Meghakumāra which is fully narrated in the *Nāyādhammakahā*, and to that of Mahadbala in the *Bhagavatī Sūtra* or *Vyākhyā-prajñapti*.

The remaining nine stories and lessons are of the same type.

The second division contains the stories of eight Yādava princes, Akṣobhya, Sāgara, Samudra, Himavat, Acala, Dhārana, Pūrana, and Abhicandra, to the exclusion of Stimita and Visnu. These narratives agree substantially with those in the first division. As for the two points of difference, the text wants us to understand that here *guṇaratna* is the single form of austerity, and that the period of effort is sixteen years instead of twelve. This second list of the princes born in the family of Andhakavṛsni and Dhārinī differs in respect of three names from the first. As known to the commentator Abhayadeva, Kuntī and Mādrī were the two younger sisters to Prince Visnu.

The third division consists of the stories and examples of thirteen persons, Anita, Anantasena, Ajitasena, Anīghacarita, Devasena, Śatrusena, Sārana, Gaja, Sumukha, Dummukha, Kupana, Dāruka, and Anādrsti.

The story of Anita is introduced with a description of the city of Bhaddilapura which was the capital of king Jitaśatru. There was a beautiful garden by the name of Śrīvana on its south-east side. In that city Anita was born to Nāga, a rich banker, by his wife Sulasā. He was brought up in the midst of enormous wealth. He was placed in his eighth year under a tutor for training in sciences and arts. When he had passed his boyhood, his parents made him take the hands of thirty-two daughters of wealthy bankers within a day. This is followed by an exaggerated account of the wedding presents received by him. It was at the garden of Śrīvana that he happened to meet Aritthanemi. The sequel of the story is similar to the story of Prince Gotama. The two points of difference to be noted are. (1) that he studied the fourteen *pūrvas* instead of the eleven *angas*, and (2) that his period was twenty years.

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[1] Modi, *op cit*, pp. 100ff

The five stories that follow are of the same pattern. The seventh story concerning Sārana, a son of Vasudeva and Dhārinī, reads almost like that of Prince Gotama. Here Sārana studies the fourteen *pūrvas* that are traditionally known to have been incorporated into the twelfth *anga* called *Drstivāda* In the same category we are to place all the remaining stories but that of Gaja Sukumāra Strangely enough, Prince Sumukha is described as a son of king Baladeva of Dvāravatī by his queen Dhārinī, whereas in the case of the remaining princes the parents are Vasudeva and Dhārinī. Dāruka who is mentioned in the Great Epic as the charioteer of Krsna Vāsudeva is counted here among the sons of Vasudeva and Dhārinī.

Turning at last to the story of Prince Gaja, we notice that he is introduced as the eighth or last son of Devakī, mother of Krsna Vāsudeva, who was born in her womb. According to the Pāli *Ghata Jātaka* (No. 355), Devagabbhā gave birth to ten sons including Kanha Vāsudeva and Baladeva. The Jaina legend gives an altogether different account of the circumstances under which Devakī's earlier-born seven sons were stealthily taken away from her by the god Harinaigamesī and brought up in the house of Nāga and Sulasā She gave birth to six or seven sons, exactly resembling Nalakubera, in fulfilment of a prediction made to this effect by the Jaina recluse Atimukta. All but Krsna Vāsudeva renounced the world and moved about in the country as disciples of Aritthanemi Devakī, too, is represented as a queen of Vasudeva, king of Dvāravatī. Krsna Vāsudeva tried in vain to keep his brother Gaja in the world, and his mistake was that he had brought in Somā, a handsome daughter of the Brahmin Saumila, to be his brother's wife. The Brahmin was so awfully angry with Gaja that he had renounced the world to pass as a recluse abandoning his daughter. On seeing the latter passing one evening by the burning ground of Mahākāla, the Brahmin took a piece of a broken pot from a burning pyre and threw it on his head. The princely recluse bore calmly the pain without any wrathful feeling towards the oppressor. In that blissful mood of soul he obtained the supreme knowledge and vision and passed away The great teacher Aritthanemi exhorted Krsna Vāsudeva not to bear wrath against Saumila who even by spiteful action lent indirectly an aid to his younger brother Gaja.

The fourth division sets forth ten glaring examples of the Jaina virtue based on the personal stories of Jāli, Mātali, Upatāli, Purusasena, Vārisena, Pradyumna, Sāmba, Ani-

ruddha, Satyanemi, and Dṛdhanemi. These stories are in many respects similar to that of Prince Gotama; the two main points of difference lie in the study of the twelve *aṅgas* and the period of sixteen years. Here Jāli, Mātali, Upatāli, Purusasena, and Vārisena are described as the sons of Vasudeva and Dhārinī, Pradyumna as the son of Krsna Vāsudeva and Rukminī, Sāmba as the son of Krsna Vāsudeva and Jāmbavatī, Aniruddha as the son of Pradyumna and Vaidarbhī, and Satyanemi and Drdhanemi as the sons of Samudravijaya and Śivā.

In the fifth division we have ten lessons imparted through the personal stories and examples of the eight wives of Krsna Vāsudeva: Padmāvatī, Gaurī, Gāndhārī, Laksmanā, Suṣamā, Jāmbavatī, Satyabhāmā, and Rukminī, and of the two wives of Prince Sāmba.

The queen Padmāvatī became interested, like her mother-in-law the queen Devakī, in the worship of Aritthanemi when the great teacher came to Dvāravatī and preached his noble doctrine before her husband Krsna Vāsudeva. Krsna was anxious to know the factors by which the delightful and prosperous city of Dvāravatī would be destroyed. The saint mentioned wine, fire, and Dvaipāyana as the three destroying factors. Krsna at this moment thought that blessed were those princes of the blood, Jāli, Mātali, and the rest who betook themselves to religious life. The great teacher clearly perceived the trend of the sad thought which arose in the mind of Krsna. Thereafter Krsna became curious to know how his own death would come about and where he would be reborn. Aritthanemi's reply was that after the destruction of the city of Dvāravatī by the wrath of Dvaipāyana, the action of fire, and the drunkenness of the Vāsudevas (*i.e.* Yādavas), Krsna would be sent forth with Rāma Baladeva (Balarāma) to Pāndu-Mathurā on the south, where he would meet the sons of king Pāndu, Yudhisthira and others, and there in the presence of the Pāndava brothers, in the Kuśāmba forest, and under an excellent banyan tree, he would remain on a slab of stone with his body covered with a yellow robe, when he would be pierced in his left foot by a sharp arrow released from the bow by Jarākumāra. Thus he would come to death and would be reborn in hell. Thereafter he would be reborn in the continent of Jambudvīpa, in the country of Bhāratavarsa, in the land of Pundra, in the city of Śatadvāra, where he would be the twelfth Jina in the next era of progress, finding himself for many years in the status of a *Kevalin*. It is said that this prophecy made Krsna glad.

In view of the impending calamity of the city of Dvāravatī Krsna asked all persons to renounce the world and lead the mendicant life in the religious order of Aritthanemi. Under this persuasion his queens headed by Padmāvatī, and the two wives of Prince Sāmba became nuns, studied the eleven *angas*, observed religious practices, and then passed away obtaining the final liberation.

Here we have a very curious Jaina version of the Krsna legend, having a few points of similarity with the Brahmanical and Buddhist versions. The obvious purpose of the Jaina narratives was to gain popularity for the Jaina faith in Western India by making the local people believe that the whole of the Yādava race attained salvation under the benign influence and guidance of Ariṭṭhanemi, the twenty-second Tīrthankara The Jaina inventor of the legends would purposely ignore the fact that Kṛṣna Vāsudeva's teacher was Ghora Āngirasa. According to the *Upanisad* tradition Krsna following the instruction of Ghora Āngirasa became free from all worldly attachments. According to the Jaina legend he could aspire to become a Jina. These were the current legends accounting for the destruction of the Andhakavrsnis.

It is no less important to note that the Jaina legends connect the sons of Pāndu with the Pāndya country of the south with Mathurā (modern Madoura) as its capital. Dr. Barnett rightly observes. 'The Pāṇḍiyans, however, were not Pāndavas, and the Jaina identification of the two dynasties is probably based on popular etymology. A like attempt to connect the two families occurs in the Tamil chronicle given in Taylor's *Oriental Historical MSS.* (Vol. I, pp. 195ff.), which states that Madurā at the time of the Bhārata war was ruled by Babhruvāhana, the son of Arjuna, by the daughter of the Pāndiyan king of Madurā. The *Mahābhārata*, on the other hand, makes Babhruvāhana the son of Arjuna, by Citrāngadā, daughter of Citravāhana, the king of Manipura '

The association of the Pāndyas of the south with the Śūrasenas of Mathurā and the Pāṇḍus of Northern India is probably alluded to in the confused statement of Megasthenes regarding Heracles and Pandaia.[1] In the Pāli chronicles of Ceylon the Pāndyas are invariably represented as Pāndus.[2] In the *Jātakas* the five sons of Pāndu are nowhere connected with the Kuru country Arjuna of the Yudhisthira line, who

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[1] B C Law, *Tribes in Ancient India*, p 190, H C Raychaudhuri, *Political History of Ancient India*, 4th Ed , p 272, McCrindle, *Ancient India* (Megasthenes and Arrian), pp 163-164

[2] *Cf Mahāvamsa*, Chap 7, v 50, *Dīpavamsa*, Chap. 4, verse 41

is represented in the *Kurudhamma Jātaka* (No. 276) as the ideal king of the Kurus is evidently different from Arjuna the third son of Pāndu. Thus there still lies a mystery about the relationship of the Pāndavas with Krsna Vāsudeva.

From the sixth division begins the second stage of the main dialogue. This division is important for the short stories of Makāti, Kinkama, Mudgarapānī, Kāśyapa, Ksemaka, Dhrtihara, Kailāsa, Haricandana, Dvāratraya, Sudarśana, Pūrubhadra, Sumanabhadra, Supratistha, Megha, Atimukta and others. Makāti was a rich householder of Rājagrha who renounced the world after he had met and waited upon Mahāvīra at the shrine of Gunaśila. He studied the eleven *angas*, the *sāmāyika*, and other religious practices. He practised the *gunaratna* form of self-mortification. He died on Mt. Śatruñjaya, obtaining liberation. Kinkama whose personal story is similar to that of Makāti attained *siddhi* on Mt. Vipula which guarded the city of Rājagrha on one side. Among the remaining persons, all of whom passed away on the same Mt. Vipula. Mudgarapāni was a garland-maker in Rājagrha. The rich householders Dvāratraya and Megha, too, belonged to the same city, while Ksemaka and Dhrtihara were citizens of Kākandī, Kailāsa and Haricandana of Sāketa, Sudarśana and Pūrnabhadra of Vanijagrāma (Panyagrāma ?), and Sumanabhadra and Supratistha of Śrāvastī. Atimukta was a prince born in the royal house of king Vijaya who reigned in the city of Palāsapura, and Anaksya was a king of Benares who renounced the world like king Udayana (of Vatsa). The two model stories and examples are those of Mudgarapāṇi and Prince Atimukta.

During the reign of king Śrenika, Arjunaka was a rich garland-maker in the city of Rājagrha and Bandhumatī was his wife. He had a big flower garden outside the city, and far from it was his family shrine built and dedicated to the Yaksa Mudgarapāṇi. In it the statue of the Yaksa stood. Arjunaka became a devotee of this demi-god from his very childhood. When a festival was announced in the city of Rājagrha, Arjunaka went out with his wife to his flower garden. After gathering the flowers the husband and wife walked towards their family shrine when they were entrapped by some wicked men. He afterwards killed them with an iron mace.

A pious Jaina householder named Sudarśaná was going to pay his homage to Mahāvīra; he was attacked on the road by Arjunaka Mudgarapāṇī, but no harm was done to him on account of his virtue and spiritual strength. Arjunaka took the vow of a Jaina mendicant under the guidance of Mahāvīra

and proved himself to be a completely reformed man. When he wandered about in the city of Rājagṛha for alms the angry crowd of men and women harshly treated him, but he patiently endured suffering with equanimity. With the kind permission of Mahāvīra he passed away by starving for a half-month.

There is nothing striking in the story of Prince Atimukta save and except that he became a Jaina mendicant in his early life, when he was a mere boy 'You are a child, my son', said his father, 'and have no understanding What do you know of the doctrine?' The reply is given in the form of a riddle, 'What I know, I do not know, and what I do not know, I know'. By this he meant that he knew that one who is born must die, but he did not know how death would take place and exactly when The riddle does not exhibit much of a literary art, nor does its explanation go to prove a great philosophic insight. We have better examples of such riddles in Pāli *Aṅgulimāla Sutta*[1] and *Mahā-ummagga Jātaka* (No. 546).

In the seventh division we have the personal stories of the thirteen wives of king Śrenika of Rājagṛha, all of whom renounced the world and fared well at death as the Jaina nuns. They were known as Nandā, Nandavatī, Nanduttarā, Nandiśrenikā, Mārutā, Sumārutā, Mahāmārutā, Marudevā, Bhadrā, Subhadrā, Sujātā and Bhūtadattā

The eighth or concluding division is devoted to the stories of ten Jaina nuns who studied the eleven *angas*, the *sāmāyika* and other religious practices, and led a rigorous religious life under the guidance of the Āryā Candanā, the leading Jaina Therī of the age. Kālī, Sukālī, Mahākālī, Kṛsnā, Sukṛsnā, Mahākṛṣnā, Vīrakṛsnā, Rāmakṛṣnā, Pitṛ-senakṛsnā, and Mahāsenakṛsnā are suggested as their names.

Here we have a description of the ten kinds of penances (*tavokammā*) observed by the ten nuns who were previously the wives of king Śrenika These are known as ratnāvalī, kanakāvalī, muktāvalī, ksudraka (lesser) simhanikrīdita, mahallaka (greater) simhanikrīdita, sapta-saptamiya to daśa-daśamya, ksudraka sarvatobhadra, mahallaka sarvatobhadra, bhadrottara-pratima, and ācambit-vardhamāna (āyambi-lavaddhamāna). The technical explanation of each involves a mathematical arrangement of numbers expressive of the number of meals and fast days in different permutations and combinations, for all of which the reader may be referred to Abhayadeva's commentary on the text of the *Amtagadadasāo*

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[1] *Majjhima Nikāya*, II, pp 97–105

Chapter X

ANUTTARAUPAPĀTIKADAŚĀ (ANUTTAROVAVĀI-YADASĀO)

The *Anuttarovavāiyadasāo*[1] (*Anuttara-aupapātikadaśānga*) is the ninth *anga* which deals with the lives of persons who after their death were reborn as gods. They would therefrom descend to this world, attain human birth and achieve final emancipation. It treats of the *ekāvatārins*, or the once-returners (Pāli *sakadāgāmins*) most of whom are the sons of king Śrenika. The stories are mostly abbreviated. The *aṅga* consists of three *vaggas* or divisions; the first containing ten lessons, the second, thirteen and the third, ten, making a total of thirty-three lessons. In Jacobi's opinion the descriptions are very tedious and they consist mostly of endless enumerations.

Though this text is placed in the list of *angas*, its contents go to show that it presupposes other works of the Jain canon, particularly the *Aupapātika Sūtra*. The list of persons whose examples are set forth in each division is given in verse precisely as in the *Amtagadadasāo* to which the ninth *anga* stands no more than a supplement or sequel.

In the Jaina cosmography the middle place is occupied by the world of men. Above this stand the three grades of gods, one above the other, the highest being the *Vaimānikas* or gods dwelling in their respective lofty mansions Below them are the *Gaiveyyakas* and the lowest are known as the *Kalpas*. The *Gaiveyyakas* too are provided with mansions of their own.

This *anga* too is presented in the form of a dialogue put into the mouth of Sudharman and his pupil Jambu. The scene of action is laid in the city of Rājagṛha.

In the first division all but Vehalla and Vehayasa are mentioned as the sons of king Śrenika by his queen Dhārinī and the rest including Abhaya as princes whose mother was the queen Cellanā. It may be noted that the name of Prince Abhaya is met with in the Pāli *Nikāyas* particularly in the *Abhayarājakumāra Sutta* of the *Majjhima Nikāya* (Vol. I, pp. 392–396). The thirteen fortunate men whose examples

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[1] This text has been edited by Dr Barnett along with the *Amtagaḍadasāo* Dr P L Vaidya has also edited it (Poona, 1932) Abhayadeva's commentary is very helpful.

are set forth in the second division are also represented as princes born to king Śreṇika by his queen Dhāriṇī.

The model story in the third division is that of Dhaṇṇa. Sunakṣatra[1] who finds mention in the Pāli *Nikāyas* as a Licchavi prince and lay supporter of the Jaina order, is included here in the list of ten persons. Dhaṇṇa is described as a prince born in the royal house of king Jitaśatru of Kākandi. He became a Jaina monk and he strictly observed the religious practices and rules of life. The real interest of the story lies in the graphic description of the personal condition of the aspirant, while he was going through the hardship of the penances. It may be pointed out that a similar description of the penances is found in the Pāli *Mahādukkhakkhandha Sutta* of the *Majjhima Nikāya* (Vol. I, pp. 83–90). The forms of austerity described in the Pāli discourse are the penances observed by the Buddha previous to his enlightenment. These are found fruitless by him as means of salvation.

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[1] Pāli Sunakkhatta, *Dīgha*, III, pp 1ff; B C. Law, *Historical Gleanings*, p 16

Chapter XI

PRAŚNA-VYĀKARANĀNĪ (PAṆHĀVĀGARANĀIM)

The *Paṇhā-Vāgarana Sūya*[1] (*Praśna-vyākarana sūtra*) is counted as the tenth *aṅga* of the Śvetāmbara *āgama*. It is otherwise known as *Praśna-vyākaranadaśā* for the simple reason that it consists of ten lectures or chapters (*ajjhayaṇas*), the five of which are devoted to the topic of *anhaa* and the remaining five to that of *samvara*. Abhayadeva Sūri wrote an authoritative commentary on it. It has been edited along with the text. Winternitz points out that it is a purely dogmatic presentation, which does not correspond either to the title of the work or to the table of contents in the *Ṭhāṇaṃga* 10 and in the *Nandī*. Schubring (*Worte Mahāvīras*, p. 13) says that a later work took the place of the old *aṅga* which is lost. The title of the *sūtra*, *Praśna-vyākaraṇa*, implies at the first sight that the text is the catechism or book of questions and answers. But the text, as we now have it, is not of this nature. The contents of a *Panhā-Vāgaraṇa* as given in the *Sthānāṅga* and *Nandīsūtra* presuppose a canonical work consisting of 108 *praśnas*, 108 *apraśnas*, 108 *praśnāpraśnas*, *vidyātisayas* and discourses of saints with Nāgakumāras and other Bhavanapatis. The present text does not meet these requirements. On the other hand, it appears as a methodical and elaborate exposition of the two topics mentioned above. As such it may be judged as a learned dissertation on the subjects and as an important literary production of the scholastic age. Abhayadeva is compelled to explain the title of the present *sūtra* in a manner to suit its contents. He says, *praśnānām vidyāviśesānām yāni vyākaraṇāni tesām pratipādanaparā daśā daśādhyāyana-pratibaddhāḥ granthapaddhataya iti Praśnavyākaranadaśāh.* The *Praśna-vyākaranadaśā* is a treatise comprising ten lectures that establish the expositions of certain select topics. The methodical expositions are all ascribed to Sudharman the fifth *gaṇadhara*, who addressed them to his pupil Jambu-swāmin. The two main topics dealt with in this treatise are *anhaa* and its anti-thesis *saṃvara*. The term *anhaa* is equated with Sanskrit *āsnavah* (*āśravah*).[2] Thus *anhaa* is

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[1] The Āgamodaya Samiti has published an edition with Abhayadeva's commentary (1919)

[2] *Āsnava* is from *ā*+root *snu*. *Āśrava* is from root *Śru*, to flow, whence 'a flowing of the soul from the senses towards their external objects' In

taken to be the same as *āśrava* which goes to form an anti-thetical pair with *samvara*. The anti-thetical pair which occurs in the Pillar Edicts of Aśoka verbally corresponds with the *punya* and *pāpa* of Jainism In these edicts *āsinava* stands in contrast to *kayāna apāsinave bahukayāne*[1] (Pillar Edict II). It would seem that the word *āsinava* is employed there as a synonym of *pāpa* as opposed to *kalyāna* or *punya*. There is still a difference of opinion[2] as to whether the Asokan word *āsinava* corresponds to the Ardhamāgadhī *aṇhaa* or to the Pāli and Sanskrit *ādīnava*. There is evidently no such Sanskrit word as *āsnava* used in the Brahmanical or Buddhist works Here we have *ādīnava* in its place but the Asokan term *āsinava* clearly presupposes a Sanskrit word like *āsnava* as suggested by the Jain scholiast. So far as the meaning of the two words *āsnava* and *ādīnava* is concerned, it is practically the same. Just as in Jain literature it has *āśrava* for its synonym, so in the *Amarakosa* the two synonyms suggested for *ādīnava* are *āśrava* and *kleśa*.[3] It is important to note that *anhaa* is characterized in our text as *anādika* (*ādivirahitah*), 'beginningless', 'that of which the sinful action is the root cause', as explained by Abhayadeva This suggests no doubt that our text is concerned not so much with the sins as 'with innate proneness to sin'.

The five sinful deeds that one commits due to the innate proneness to sin stand as opposed to five great vows (*mahā-vratas*) that follow from the principle of *samvara* or self-restraint The five sinful deeds are enumerated as *himsā* (harming life), *mosa* (lying), *adatta* (thieving), *abambha* (incontinence), and *pariggaha* (hankering after worldly possession) Each of them is taken up as a subject for separate treatment. The harming of life is deprecated by the Jinas as a sinful deed which is fierce, terrible, mean, rash, undignified, shameless, inhuman, fearful, dreadful in reaction, greatly fearful, horrible, frightful, unlawful, causing anxiety, reckless, unrighteous, uncompassionate, pitiless, leading to a hellish life and destructive in effect This sinful deed serves to generate delusion and great fear and it brings about mental distress in fear of death This is the first door to impiety. It is defined as violence done to life, driving soul out of the body, arousing suspicion in the mind of other beings, harming

Āpastamba Dh S (II, 25, 19) the word *āśrava* is taken to mean 'external objects by which a person is attracted outwards' (*Yaih puruṣah āśrāvyate, vahih ākriṣyate*) (R K Mookerjee, *Asoka*, 1928, p 174)

[1] B M Barua, *Asoka and his Inscriptions*, 1946, p 274

[2] D R Bhandarkar, *Asoka*, 1932, pp 107–109

[3] *Amarakoṣa*, 3 2 29—*Ādīnavāśravau kleśe*

those who can be harmed, and that which should not be done. It consists in hurting, killing, doing violence, oppressing, killing in three ways of thought, word, and deed, emulating, ending the lease of life, and the like. Harming life is an iniquity of which the consequences are bitter. It is of various kinds and it has various modes. It causes pain and brings misery to others. It is an outcome of unrestraint. In this connection our text furnishes a long but interesting list of the fauna and flora, classified according to the number of senses possessed by them. Many are the root causes that lead beings to commit this sin. The main causes are, however, anger, pride, conceit, and greed, all of which are ultimately rooted in delusion. It stands to destroy all good things in men. In the same connection our text discusses the position of the professional boar-killers, fish-catchers, fowlers, hunters and the like. It also discusses the position of several cruel tribes and peoples such as the Śakas, Yavanas, Śabaras, Barbaras, Kāyas, Murundas, Udas, Bhadakas, Tittikas, Pakkanikas, Kulākṣas, Gaudas, Simhalas, Pārasas, Kroñcas, Andhras, Drāvidas, Bilvalas, Pulindras, Arosos, Dumbas, Pokkanas, Gandhahārakas, Vālhīkas, Jallas, Romas, Māsas, Bakusas, Malayas, Cuñcukas, Cūlikas, Konkanakas, Medas, Pahlavas, Mālavas, Mahuras, Ābhāsikas, Ānakkas, Cīnas, Lāhsikas, Khasas, Hāsikas, Neharas, Mahārāṣtras (Maustikas), Ārabas, Ḍavilakas, Kuhanas, Kekayas, Hūnas, Romakas, Roravas, Marukas and Cirātas (Kirātas).[1] The list of tribes and peoples notorious for their cruel habit and nature is sufficient to indicate that our text is a compilation of a post-Christian period.

The second door to impiety is lying which is defined and characterized as telling an untruth which makes a person light and fickle, which is fearful, which causes enmity and brings ill-fame and the like. It is an immoral act in which the low-born persons indulge. It is cruel in its effect and it makes a liar untrustworthy. It is deprecated by the best of saints. It is linked up with the blackest of soul colourings and it only serves to increase a man's state of woe and degradation, and to bring about the cycle of re-births. It carries with it the idea of indulgence in falsehood, cheating, deceiving, crookedness, false deposition and useless talks and the like. Anger, greed, fear and envy are the various mental factors that are behind lying. This door to impiety also includes the preaching and promulgation of false doctrines and misleading

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[1] For details of some of these tribes *vide* B C Law, '*Tribes in Ancient India*' (Bhandarkar Oriental Series No 4)

philosophical views of life Some typical instances of false doctrines and misleading views are given. The first of them is typically the philosophical view attributed in the Pāli *Nikāyas* to Ajita Kesakambala represented as an avowed *nāstika*. The Buddhist doctrine of the five aggregates[1] is also put in the category of *nāstikya*. The *nāstikavāda* is taken to mean the denial of manly energy, the existence of heaven and hell, and the possibility of reward and retribution and the like The instances of *astikavāda* cited are shown to be equally misleading The Jain teacher repudiates the idea of God as the creator and ordainer of all things and of all beings He discards the theory of soul as a passive principle Both the Sānkhya and the Vedānta doctrines stand self-condemned in his opinion. That there is a sectarian note in the statement and criticism of the views of other schools of thought is undeniable. The details of the modes of lying practised and committed with reference to persons and things are important as throwing light on the social condition and moral standard of the age.

The third door to impiety is taking away what is not given (*adattādānam*). It is defined as an act of stealing, oppressing, bringing death and fear, an iniquity which is terrifying, a sinful deed which is rooted in covetousness and greed It is undignified in its nature and it produces a bad name It is equally deprecated by good men By it one incurs the displeasure of persons, near and dear It is full of passion and delusion It goes by the name of theft, stealing other people's property, seeking gain from the belongings of others, greed for the wealth of others, cupidity, thieving, spoiling the hand with the ugliness of the act and the like Robbery, dacoity and such other daring acts all come within the definition of taking away what is not given. Plundering, looting, carrying spoils and booties in the name of war are also included in this act of impiety. In this connection our text furnishes some details about warfare, weapons, and armaments. It also supplies some interesting information regarding different punishments meted out to the thieves and robbers Their miserable life here and hereafter is described in detail.

The fourth door to impiety is known as incontinence (*abambham*) It is defined as a sexual dalliance coveted in the worlds of gods, men and demons, which is a net and noose of amour, which is a hindrance to the practice of austerities,

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[1] Keith, *Buddhist Philosophy*, pp 85ff, B C Law, *Buddhaghosa* (BBRAS, 1946), p 136

self-restraint, and chaste life, which brings about death, bondage, and coercion, and which is a cause of infatuation and delusion. It bears the name of sexual congress, sex-indulgence, delight in vulgar life, sexual passions and overt act. Even the *Vaimānika* gods have sexual enjoyments with the goddesses and family maidens. They too are not free from this kind of infatuation. The demons, *nāgas*, *garuḍas* and *supannas* too are no exceptions to the rule. Among men, the monarchs, kings, overlords, chaplains, high officers of the state, all run after this. The same passion is equally perceptible among the lower creatures. In this connection our text gives us the details about the physical forms, dresses, beautification, wiles and guiles, and various pleasing artifices, by which women entice men. Incidentally the modes of generation are discussed, according to which, living beings are to be classified as viviparous, oviparous and the like. This classification is the same as that met with in Pāli and other Indian texts.

The fifth door to impiety is known as *pariggaha* or hankering after worldly possessions such as varieties of gems, gold, jewels, perfumes, scents, unguents, conveyances, utensils, household furniture, landed properties, wealth and opulence. It is rooted in greed and it is an expression of craving and thirst for worldly things. So it does by the name of craving (*tanhā*), worldly attachment (*āsatti*) and it is characterized by the great longing for earning, acquisition, accumulation, hoarding, insatiety and the like. Even the gods are not free from this hankering after worldly possessions. The emperors, Vāsudevas, Baladevas, Māndalikas, chieftains, Ṭālavaras, commanders-in-chief, millionaires, bankers, *rāstrikas*, *purohitas*, and the like are all guided by it. Worldly possessions comprise all secular sciences and arts, worldly enjoyments, agriculture, industry and commerce by which men are implicated in various conflicts and clashes of interests. In this connection our text speaks of sixty-four sciences and arts (*catusaṭṭhi*).

After dealing with the five doors to impiety the *sūtra* takes up for consideration the five doors to *saṃvara* or self-restraint, one by one. They are spoken of as virtues that stand for deliverance from all kinds of suffering. The first is called *ahimsā* (non-harming), the second, the truthful speech (*saccavayaṇam*), the third, taking only what is given (*dattam-anuṇṇā*), the fourth, continence (*bambhaceraṃ*) and the fifth, non-hankering after worldly possessions (*apariggahattam*), which constitute the five great vows that are conducive to the good and welfare of the world.

The first principle of non-harming is praised as the island, the refuge, the destination, the basis, and *nirvāna* to the worlds of men, gods and demons. It is just another name for pity (*dayā*), forbearance, purity, goodness, welfare, protection, morality, self-control, self-restraint, self-guarding and the virtue which is the abode of the perfected ones (*siddhas*)

The truthful speech is the second door to self-restraint. This is the accepted principle of all noblemen, teachers and saints. It implies one's moral purity and uprightness, and it is a virtue which inspires confidence. It requires a person to abstain from praising himself and condemning others. In this connection the *sūtra* speaks of twelve kinds of language, namely, Prākrita, Samskrita, Māgadhī, Paiśācī and Apabhramśa, each distinguished according to prose and verse. Some grammatical details are also given which are too well-known to need any comment here.

The third door to self-restraint is accepting what is given It implies an abstinence from taking away what is not one's own, from stealing and committing theft. This too is a virtue well-praised and a noble principle of self-control and self-restraint.

The fourth door to self-restraint is continence or chaste life. It is the root principle of the best of austerities, regulated life, knowledge, faith, conduct and perfect discipline. It implies moral rectitude which is cultivated as a path to deliverance. In its magnitude it is mighty like the Himalaya and it is extolled as something in the heart of the deep ocean. This is indeed the very fundamental principle of religious life.

The fifth door to self-restraint is non-hankering after worldly possessions The non-hankering may be both internal and external The external hankering is an obstacle to religious practices and the internal hankering leads a person to the incorrectness of method, recklessness, thoughtlessness, and moral contaminations. This is the principle of non-attachment which is conducive to the practice of *samitis* and *guptis* This stands on the very top of the path which leads to deliverance and emancipation.

Of the five great moral vows (*pañcamahāvratas*) enforced by Mahāvīra the first four represented the four principles of self-restraint (*cātuyāmasaṃvara*)[1] as prescribed by Pārśva-

[1] *Cātuyāmasamvara* was undoubtedly a phraseology of the religion of Pārśva But as presented in Buddhist literature it acquired altogether a new connotation with Mahāvīra's followers Some are of opinion that it means the four characteristics of a Jaina recluse as understood by the Buddhist author (B C Law, *Mahāvīra His Life and Teachings*, pp 13ff, *I H Q*, II, 705, *Majjhima*, II, pp 35-36)

nātha for his followers. It is the fifth principle of non-hankering after worldly possessions that was added to the earlier list of four by way of an improvement. The five moral precepts as enjoined by the Buddha for the guidance of the conduct of the laity are somewhat different from the Jaina five great vows. The three principles of *ahimsā* (non-harming), non-stealing, and truthful speech, are common to both. The fourth Jaina vow of chastity (*brahmacarya*) is deeper in its significance than the Buddhist principle of non-excess in sexual indulgence. The Jain vow corresponds more with the Buddhist principle of *brahmacariya* which is prescribed for the recluses. The fifth Jain vow is implied in the Buddhist principle of non-participation in any worldly transaction by the recluses. Although the enumerations of the principles are somewhat different, they are all important to both the systems. We have a systematic exposition of the moral precepts in the Pāli commentaries, particularly in Buddhaghosa's encyclopædic work known as the *Visuddhimagga* or the *Path of Purity*.[1] It will be seen that the Buddhist method of exposition is more lucid, direct, and clearly psycho-ethical. There is an important point of difference between the Jain and Buddhist presentations of the vows and precepts. In the Jain presentation a greater emphasis is laid on the side of abstinence from impious acts, while in Buddha's presentation much stress is laid on the positive aspect of virtues It is not enough that a person abstains from doing a wrong thing inasmuch as a progressive man is expected to cultivate and develop friendliness, honest life, truthfulness, etc. But the difference is one of degree and not of kind.

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[1] *Visuddhimagga* (PTS), Vol I, pp 6ff, P Maung Tin, *The Path of Purity*, Pt I, pp 8ff , B C Law, *A History of Pāli Literature*, Vol I, pp 400ff , B C Law, *Aśvaghoṣa*, p 85, *Cf Vinaya*, II, 162, *Samyutta*, IV, 342, II, 68, *Milinda*, 333 and *Anguttara*, IV, 248ff etc

Chapter XII

VIPĀKA SŪTRA (VIVĀGA-SŪYA)

The *Vivāga-sūya*[1] (*Vipāka Sūtra*) is counted as the eleventh *aṅga* of the Śvetāmbara Jain *āgama* Winternitz calls it the text of the ripening of actions. As its name implies, it deals with the consequences or resultants, painful or happy, of past deeds. It contains stories on the retribution of good and bad deeds after the manner of the Buddhist *karma* stories in the *Avadāna-Śataka* and *Karma-Śataka*. The *sūtra* illustrates the painful consequences by ten anecdotes and happy resultants by ten stories, each illustrative anecdote or story forming a distinct section of two parts into which the text is divided. The stories after narrating the careers of persons concerned as human beings proceed to describe the courses of their transmigration until their attainment of liberation in the end In the first part dealing with the painful consequences, eight out of ten persons concerned are males and two females, while in the second part all the ten persons concerned happen to be males. The *sūtra* is judged as a *kathānuyoga* type, inasmuch as it develops its themes with the help of appropriate narratives that are presented mostly in their bare outlines. As Siddhasena in his commentary on the *Tatthvārtha* (I, 20) explains, the title of the *sūtra* means that the text indicates and sets forth the felt consequences of deeds: *Vipākaḥ karmāṇām anubhavastaṃ sūtrayati darśayati tad Vipākasūtraṃ* Although the word *karmaphala*, meaning the fruits or results of deeds, may be taken broadly as a synonym of *karmavipāka*, in the Pāli *Nikāyas* a distinction is generally made between *phala* and *vipāka*, the first is taken to mean immediate results and the second after effects or results that follow as consequences. The word *vipāka* carries with it the notion of maturity. Accordingly the word *vipāka* implies the resultants that become ripe from the totality of deeds in a particular birth.

The ten narratives in part I are the stories of Mṛgāputra, Ujjitaka, Abhagnasena, Sakaṭa, Bṛhaspatidatta, Nandivardhana, Umbaradatta, Śaurikadatta, Devadatta and Añjusuta and those in part II are the stories of Suvāhu, Bhadra-

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[1] Edited along with the *Antagadadasāo* and *Anuttarovavāiyadasāo* with Abhayadeva's commentary and published by the Āgamodaya Samiti of Bombay (1920) A T Upadhye's edition (1935) is very useful

nandi, Sujāta, Vāsava, Jinadāsa, Dhanapati, Mahadbala, Mahaccandra and Varadatta. In general outlines the stories in each part are similar. Whether the course of transmigration starts in each case from past misdeeds or from past good deeds, it ends in the attainment of liberation. The turning point in each career takes place at a happy juncture where the person concerned is brought somehow or other into the august presence of Mahāvīra. The adoption of the life of a Jain recluse and the fulfilment of the duties incumbent thereon bring about the final liberation. Considered from this point of view the purpose of the stories is the same as that of the Pāli *Apadānas* of the early Buddhist brothers and sisters. But as compared with them the Jain stories are uninteresting. An important point of distinction between them is that the *Apadānas* are related by the *theras* and *therīs* themselves, whereas in the Jain stories the course of transmigration is recounted by the Jain author and partly predicted by Mahāvīra himself.

The scenes of action of different stories are laid in a few cities of northern India bounded evidently on the south by the Vaitādhya (Vindhya) mountain. Their presiding deities are said to have been certain *Yakkhas.* The *sūtra* speaks of some *Dhammaghosa* class of Jain *theras* (II, 1) who are said to have wandered about with a retinue of 500 recluses. Whether it was their duty to preach the doctrine or to convey the message of piety is to be ascertained. From the description given in the *sūtra* it appears that the intention is to describe them as wandering teachers preaching the doctrine. The story of a *Dhammaghosaka* as met with in the Pāli commentary on the *Dhammapada*[1] leads us to think that it was the duty of a *Dhammaghosaka* to convey the message of piety to the people. The same may be inferred from the duty assigned by Aśoka to the agents employed for the purpose (*M.R.E.* Yerragudi version). Incidentally as noted by Mr. Kapadia,[2] there are a few references having bearing upon social and religious life of the people but these are of very minor importance. From Jain doctrinal point of view the

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[1] *Dhammapada Commentary*, Vol III, p 81

[2] *The Canonical Literature of the Jainas*, p 116 f n The *sūtra* mentions 16 kinds of diseases (section 22) asthma, cough, fever, burning sensation in the body, pain in the stomach or belly, fistula, piles, indigestion, an eye disease, headache, loss of appetite, pain in eyes and ears, itching, dropsy, leprosy and a disease which rapidly consumes anything when eaten The remedies are prescribed in section 23 Besides, the *sūtra* refers to human sacrifices (section 107), cruel ways of inflicting punishments for theft and adultery (sections 37, 63), various instruments used by jailors for inflicting corporal punishments (sections 120-21), etc Vide also *The Canonical Literature of the Jainas*, pp 136-37

sūtra contains nothing new or important. Its purpose evidently is to discourage indulgence in five sinful deeds and to encourage the practice of five great vows, both of which have received a systematic treatment in the *Praśna-vyākaraṇa Sūtra.*

Chapter XIII

AUPAPĀTIKA SŪTRA (OVAVĀIYA SŪYA)

The *Ovavāiya sūya*[1] (*Aupapātika Sūtra*) which is also called the *Uvavāiya* is counted as the first *upānga* among the texts of the Śvetāmbara canon. Some hold that the Sanskritized form *Aupapātika* is erroneous. *Uvavāiya* means the attainment of an existence as pointed out by S. Lévi.[2] An *upānga* is by its name and definition an ancillary work. Abhayadeva Sūri has written the earliest commentary on it. This text consists of 189 *sūtras*, each of which is represented by a complete paragraphic statement on a particular topic or by a particular stanza, if it is in verse. The *suttas* forming the concluding part of the text are in verse, while the preceding portion is mostly in prose. The stanzas forming the concluding *suttas* 168-169 are really interesting and important as epitomizing the statements in prose on the spiritual position and destiny of the *siddhas* or perfected ones There are similar mnemonics also under a few other *suttas* such as 49, 56, 76 and 144. The method of treatment followed is catechetical. The text seeks to combine a treatise and a book of discourses into an organic whole. It presents its subject-matter broadly in two contexts: (1) the meeting of Mahāvīra and king Kūnika of Campā, and (2) the meeting of Mahāvīra and his senior disciple Indrabhūti. Its object is to impress on the mind of the hearer or reader the unsurpassed greatness of Mahāvīra's personality, the superior worth of his teachings, and the superior position of his disciples, lay, ordained and advanced. The place assigned to the *siddhas* is the highest of all. The hierarchical order is carefully shown in the second context or book comprising the *suttas* 62–189. The Pāli *Puggalapaññati*,[3] a book of the *Abhidhammapiṭaka*, presents the classified human types in a hierarchical order of its own, but its treatment is thoroughly psycho-ethical but not historical. The true Pāli counterpart of it is to be traced in those *suttas* in which the *nitthās* or goals are distinguished.

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[1] E Leumann has edited this *sūtra* under the title *Das Aupapātika Sūtra* in the *Abhandlungen für die Kunde des Morgenlandes*, herausg von der Deutschen Morgenländischen Gesellschaft, viii, 2, Leipzig, 1883, a complete edition in the Āgamodaya series has been published

[2] *J A*, 1912, t XX

[3] Edited by R Morris for the PTS, translated into English by B C Law under the title of *Designation of Human Types* (PTS Tr Series No 12)

The *Aupapātika sūtra* follows a distinct literary art of its own with its direct appeal Naturalness and the sense of ease characterize its mode of presentation. It seems on the whole what may be described as an artless art Its diction is clear, racy, sober, and dignified, in spite of the fact that the Jain theological motive of self-glorification and self-exaltation runs through its whole length. The descriptions of the city of Campā, the sanctuary of Punnabhadda, the *Asoga* tree in the garden surrounding it, king Kūniya, son of Bimbisāra, his queen Dhārinī, and Mahāvīra given in it are vivid and graphic and they well serve the purpose. The text also contains the account of Mahāvīra's *samosarana* in Campā and the pilgrimage of Kūniya to this place. The founder of Jainism is given the epithet, *Ādikara* or the first doer (*āigare titthakare—Aupapātika Sūtra*, secs. 61, 20).

The *Aupapātika Sūtra* places the *Vemānika devas* as the highest in the scale, then the *Jyotisis*, the *Vānamantaras* and *Bhavanavāsīs*. The *Vemānika* gods and angels are represented by Sohamma Īśāna, Sanankumāra, Māhinda Bambbhā (Brahmā), Lantaga, Mahāsukka, Sahassārā, Acchutapadī and the rest. Māhinda's heaven is the heaven of thirty-three gods together with the *lokapālas*. In the *Jyotisi* class are placed the sun, the moon, the planets, comets, and stars including Rāhu The *Vānamantara devas* comprise the *Bhūtas*, *Piśācas*, *Yaksas*, *Rāksasas*, *Kinnaras*, *Kiṃpurisas*, *Gandhabbas*, etc The *Asuras*, *Nāgas*, *Supaṇṇas*, *vijju* (*vidyut*, lightning), fire, continent (*dīva*), ocean (*udahi*), *diśākumāras* (quarter gods), *pavana* (wind gods), and thunder gods (*thaṇiya*) represent the *Bhavanavāsīs*. Below them are the earth-lives, water-lives, fire-lives, and wind-lives. Above all of them stands the incomparable Jina with his advanced disciples (sections 32–37).

The eight *mangalas* were the eight auspicious symbols or emblems of the Jains *sovatthiya* (*svastika*), *sirivacca* (*śrīvatsa*), *nandiyāvatta* (*nandyāvarta*), *vaddhamānaga* (*vardhamāna*), *bhaddāsana* (*bhadrāsana*), *kalasa*, *maccha* (*matsya*) and *dappaṇa* (*darpana*).[1] Other enumerations of *mangalas* are also met with in the Jain text [2] In order to oust the vested interests of the Brāhmanas from the field, the Jains and the Buddhists had to introduce certain *mangalas* claimed as very efficacious. The Buddhists introduced chanting of the *Mangala sutta* laying much stress on the thirty-seven points of *mangala* or moral conditions of human welfare.[3]

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[1] *Aupapātika Sūtra*, sec 49 [2] *Ibid*, secs 53–55

[3] *Cf Mangala Sutta* of the *Khuddakāpaṭha*, pp 2-3, *Mahāmangala Jātaka* (No 453), and the *Sutta Nipāta*, pp 46-47

The Brahmins as *Lakkhaṇa-pāthakas* suggested certain prominent bodily characteristics of a *mahāpurisa* or great man (*mahāpurisa-lakkhanāni*).[1] As the early Jain and Buddhist texts go to prove that the Jains and the Buddhists simply utilized them in establishing that the Founder of their own Order was the greatest of men.[2] In the *Aupapātika Sūtra* (sec. 16) Mahāvīra is praised as *Dhammavaracauranta-cakkavatti* as the Buddha is called the supreme founder of the kingdom of righteousness.

The *Aupapātika Sūtra* speaks of the *tāpasas* as those *religieux* who adopted the *vānaprastha* mode of life on the banks of the sacred rivers typified by the Ganges. They were either fire-worshippers, family men or those who slept on the bare ground. They were either sacrificers or performers of funeral rites or owners of property. The water jugs and cooking pots were among their belongings. They followed different modes of bathing in the holy waters. Some of them used to blow conch shells or were winnow-beaters (*kula-dhamakas*). Some of them killed deer for venison and skin, and some killed elephants to make food provision minimizing the slaughter of life. Some went about holding a stick erect or with the gaze fixed on a particular direction. They used the bark of a tree as their garment, and lived either on the sea-shore or near water at the foot of a tree, feeding on water, air, water-plants, roots, bulbs, barks, flowers, fruits and seeds. They rendered their body cooked by the heat of the five kinds of fire and stiffened by the sprinkling of water (sec. 74). The same *sūtra* mentions a class of recluses (*pavvaiyā-samaṇā*)[3] who were addicted to sensual pleasures, vulgar ways and vaunting and were fond of singing and dancing (sec. 75). It distinguishes between the Brāhmana[4] and the Ksatriya *parivrājakas* and describes them as those *religieux* who either followed the Kāpila School of Sānkhya or the Bhārgava School of Yoga or represented the four grades of Indian ascetics: Bahudakā, Kutibratā (Kuticakā), Hamsā, and Paramahamsā. Some of them were Kṛṣnaparivrājakas (secs. 76–81). The Ājīvikas are placed in a different category, their description being the same as in the Theravāda Buddhist texts (*Ibid.*, sec. 120). A gradation of *nitthā* or goals aimed at by the *Tāpasas, Parivrājakas*

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[1] *Dīgha*, II, 17ff, *Sutta Nipāta*, 1019, 1021, *Dīgha*, III, 142ff, *Dīgha*, I, 88, 105, *Jāt*, I., 56, *Mahāvamsa*, 5 91, etc

[2] *Aupapātika Sūtra*, sec 16, *Cf Dīgha Nikāya*, iii, pp 142ff (*Lakkhana Suttanta*)

[3] *Cf Dīgha*, III, p 130—*samanā Sakyaputtiyā*

[4] *Attha māhanaparivvāyā*, *Aupapātika*, sec 76, *cf* B C Law, *Historical Gleanings*, p 9.

and *Ājīvikas* is suggested in the *Aupapātika Sūtra* as in Buddhaghosa's *Papañcasūdanī*[1] and some of the later *Upaniṣads* Gosāla's doctrine of six *abhijātas* or grades of spiritual advancement may be compared with *niṭṭhā* or goals.

According to the *Aupapātika Sūtra* the destiny of worldly men is *Vānamantara*, that of the *Vānaprastha tāpasas* is the world of the *Jyotisī* gods, that of the *parivrājakas* is *Brahmaloka* and that of the *Ājīvikas* is *Acyutapada* (secs. 70, 71, 74, 81 and 120) According to the Buddhist commentator Buddhaghosa, *Brahmaloka* is the goal of the Brāhmanas, *Ābhassaraloka* is that of the *tāpasas*, *Subhakinnaloka* is that of the *Parivrājakas* and *Anantamānasa* is that of the *Ājīvikas* (*Papañcasūdanī*, PTS, ii, p. 9—*Brāhmanānam hi Brahmaloko nitthā, tāpasānam Ābhassarā, paribbājakānam Subhakinnā* (*Subhakinhā*), *Ājīvakānam Anantamānaso* . . .). The *sūtra* speaks of some recluses who extol themselves, denounce others and do work for the welfare of the householders After going through many births and rebirths they are reborn among the *Ābhiyogika* gods (sec 121). There are some *religieux* called *ṇinhagas* (*nihnakas*) who discard the words of wisdom and adhere to wrong views. They are recluses in their outward garb only. The *Trairāsikas* (*Terāsiyā*) are counted among the seven such classes of men. They are destined to be reborn after going through a long cycle of rebirths among the upper *Graiveya* gods (*ubharimesu gevejjesu*—sec 122).

There are men in the world who are virtuous, practise piety, and honestly earn their livelihood They keep their vows and do not commit life-slaughter. They are free from anger, pride, deceit, greed, etc They are typified by the lay worshippers who after their death are reborn in the heaven of *Acyutakalpa* (*accue kappe devattāe*—secs. 123-124). The lay worshippers as householders cannot be expected to be completely free from attachment and capable of completely abstaining from killing. It is possible for those among the followers of Mahāvīra who have renounced the world to practise the *samitis* and *guptis*[2] and to carry out the instructions of the Master Those who are not much advanced among the ordained disciples are destined to be reborn among the gods of the *sarvārthasiddha mahāvimāna* (secs. 125–129). Those who are far advanced find their place in the realm of

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[1] PTS Ed , II, pp 9-10, 199, 217

[2] Five *samitis* and three *guptis* constitute eight means of self-control (*Cf Digha*, I, p 172, where the ideas of *gutti* and *samiti* are the same) For details, vide Appendix II—*Principles of Jainism*

souls above the mundane world (*loy'-agga-paitthānā havanti*—sec. 120). The *sūtra* is ultimately concerned to give us a clear description of the destiny of the *siddhas* or perfected ones. The eternal and immutable spiritual world in which they live after the completion of their mundane career is variously called *kevalakappa, isipabbhāra, tanu, tanutanu, siddhi, siddhālae, mutti, muttālae loy'agge, loyagga thūbhiyā* (lokāgrasthūpikā) and *loy'agga—padibujjhanā.* Isipabbhāra is the most familiar name for this world. It is far above the worlds of gods and Brahmās. It is nevertheless called a world by itself (*puḍhavī*) where the *siddhas* dwell for all time to come. It is absolutely free from birth, decay, death, and the cycle of births and rebirths. The *siddhas* while they live on earth cannot altogether get rid of physical troubles, the duration of life and their designation by name and family. They utterly destroy all that binds the soul to this earth and contaminates it. They too carry on their routine work of the day but when they attain to the final state of perfection and emancipation and pass away forever from mundane existence, they make an end of all pain. Thus with the Jainas the ultimate state of individual existence is an eternal and unchanging world which is the abode for the liberated souls. It is nowhere pointed out how the liberated souls pass their days in that world whether in a state of activity or in that of passivity (secs. 160–167).

The *sūtra* gives us an interesting list of Vedic branches of learning or subjects of study consisting of the *Riuveda* (*Ṛgveda*), *Yajuveda* (*Yajurveda*), *Sāmaveda, Ahavvanaveda* (*Atharvana-veda*), *Itihāsa* the fifth *Veda, Nighantu* the sixth *Veda,* six *Vedāṅgas,* six *Upāṅgas,* works on *rahassa* (*rahasya*), *Satthitamta* (*Ṣaṣṭitantra*) and many other Brahmanical treatises. The six *Vedāṅgas*[1] are said to have been represented by the auxiliary works, *sikkhā* (phonetics), *kappa* (ritual), *vāgarana* (*vyākarana,* grammar), *chanda* (metre), *nirutta* (exegesis), and *joisa* (*jyotisa,* astronomy-astrology) (*Aupapātika Sūtra,* sec. 77). It (sec. 76) speaks of the two allied systems of Sāṅkhya and Yoga, while the Jain *Anuyogadvāra Sūtra* (sec. 41) mentions *Buddhasāsanam* (Buddhism), *Vaisesiyam* (*Vaiśesika* system), *Logāyatam* (*Lokāyatam*), *Purānas, Vyākarana, Nātakas, Vaiśikas, Kodilāyam* or *Kodillayam* (*Arthaśāstra* of Kautilya), the *Kāmasūtras* of *Ghodayamuham* (*Ghotakamukham*), etc. The same *sūtra* (sec. 107) refers to the development of *vatthuvijjā* (*vāstuvidyā*) or science of

[1] Really we find seven *Vedāṅgas* instead of six, if *Samkhāna* or arithmetic is included in them

architecture. The *vatthuvijjā* and *vaddhakisippa* as understood in a comprehensive sense included as subjects of study the planning and founding of cities, towns and villages, the erection of buildings of various styles, palaces, council-halls, forts, gateways, decorative designs, selection and sanctification of sites, examination of soil, selection and preparation of building materials, laying out of parks, gardens and the rest. The architects were known as *thapatis* or *vaḍḍhakis.* Carpentry, wood-carving, stone-masonry, etc., were all connected with the art of building.

The early Jain and Buddhist texts bear evidence to the progress made in *Jyotisa* which was otherwise known as *Nakkhattavijjā* or study of the lunar constellations, their positions, movements, cataclysms and effects. In Buddha's time people were familiar with the phenomena of lunar and solar eclipses, the names of the seven planets, the appearance and disappearance of the comets, and the succession of three or six seasons. The experts in *Jyotiṣa* were required to make forecasts of all coming events, celestial or terrestrial (*Aupapātika Sūtra*, secs. 36 and 107, *cf. Dīgha Nikāya*, i, p 10).

The consecration of king Kūniya (variant Koniya), son of king Bhimbhasāra (variant Bhambhasāra, Pāli Bimbisāra, Bimbasāra of the *Lalitavistara*) in the city of Campā is the grand occasion when Campā was visited by Mahāvīra • The scene of action is laid in the Punnabhadda cetiya (*ceie*) which was evidently a Yakkha shrine. This shrine was surrounded on all sides by large woodlands The august presence of the Master is said to have attracted a large number of visitors including all sections of the citizens and all high officials of the State and different Ksatriya tribes such as those of the Licchavis and Mallas, the Iksvākus and Jñātrs. King Bhimbhasāra, father of Kūniya, does not appear to have been present at the ceremony of his son's consecration. The queens of king Kūṇiya are said to have been headed by Dhārinī in some sections and by Subhaddhā in other contexts Vajirā, who is mentioned as the wife of Ajātaśatru and daughter of king Prasenajit of Kośala, is conspicuous by her absence in the Jain account. Even the political connection of Anga having Campā as its capital with the kingdom of Magadha is not indicated. Whether Kūniya was consecrated to the rulership of Anga and Campā as an independent monarch or simply as a Viceroy of his father, the text is silent on this point. Even it may be doubted whether Kūniya of the *sūtra* is the same person as Ajātaśatru of the Buddhist texts and *Purāṇas*. The tendency of the compiler of the *sūtra* is to describe all persons and things connected with Mahāvīra

in their ideal aspect. The queens of king Kūniya were all well-accomplished ladies and perfect beauties. The king himself was endowed with all good qualities and bodily perfections to be installed, hailed and obeyed as the rightful sovereign of Campā. The city itself with its walls, gates, ramparts, palaces, parks and gardens, wealth and prosperity internal joy and happiness, was a veritable paradise on earth. These ideal descriptions are just a part of the general artifice for magnifying the glory of Mahāvīra and his religion. But it is not difficult to make out that the *sūtra* in its extant form is a much later compilation than the age which witnessed the advent of Mahāvīra and the rise of Jainism. The *sūtra* refers to certain high officials such as *gananāyaga*, *danda-nāyaga* and *tālavara*, whose designations are met with in the Indian inscriptions of the post-Christian period (sec. 15). That the Jainas were out to excel the Brahmins, the Buddhists, and the rest in the art of poetical and laboured exaggerations, is particularly noticeable in the enumeration and description of the physical characteristics of Mahāvīra as a great man, the characteristics that are said to be 8,000 in number in place of 32 of the Buddhist tradition (*attha-sahassa-vara-purisalakkhanadhare*). There are nevertheless a few earlier references that help us to clarify some parallel Pāli passages. For instance the *sūtra* expressly mentions the *Atharvaveda* which is left to be understood in the Buddhist *Nikāyas* before the expression *Itihāsa pañcamaṃ*, *Itihāsa* the fifth *Veda*. Although some of the later categories of Jain thought such as *davva*, *khetta*, *kāla* and *bhava* (sec. 28), *loe*, *aloe*, *jīvā*, *ajīvā*, *bandhe*, *mokkhe* and the like (sec. 56) are met with, the method of their treatment is still in an earlier stage of development.

Chapter XIV

RĀJAPRAŚNĪYA SŪTRA (RĀYAPASENAIYA SŪYA)

The *Rāyapasenaiya* or *Rāyapasenaijja* or *Rājapraśnīya sūtra*[1] is counted as the second *upānga*. Malayagiri Sūri, who was a contemporary of Kumārapāla, wrote a commentary on it. As its title implies it is a dialogue in which a king is the interlocutor. The kingly interlocutor is called Paesi (Sanskritized as Pradeśī) of Setavyā, a town which is placed in the half of the kingdom of Kekaya. Keśī, a follower of Pārśva, is represented as the gifted Jain recluse who answered the questions put to him by Pradeśī, met the arguments put forward by the latter, while discussing the important problem of future life and rebirth according to the law of Karma. Pradeśī is in the rôle of a typical *akriyāvādin* of the *Sūtrakṛtānga* and in that of a veritable *nāstika* denying the existence of soul as an entity apart from the body. This philosophical dialogue is contained in the second part of the *sūtra*, while the first part is concerned with the description of a grand worship of Mahāvīra by Pradeśī reborn as the god known as Sūryābhadeva. The turning point in the progressive career of Sūryābhadeva (which is to say that of Pradeśī) begins as usual from his interview with Mahāvīra. The Pāli counterpart of this Jain *sūtra* is undoubtedly the dialogue known as the *Pāyāsi suttanta* in the *Dīgha Nikāya*. In the Pāli *suttanta* the dialogue is put in the mouth of the Buddhist recluse, Kumārakassapa, the Flower-Talker (*citrakathi*) and the chieftain Pāyāsi of Setavyā, a town within the kingdom of Pasenadi of Kośala, and a halting place on the southern road. Thus the scene of action is laid in both the texts in the town of Setavyā situated not far from Sāvatthī the capital of Kośala.

The philosophical discussion contained in the Pāli dialogue took place after the Buddha's demise, and it must have taken place almost immediately after the Buddha's *parinibbāna*, for we have a Serīssakavimāna story, which, in the body of the text, is said to have been narrated a century after the Buddha's demise. In this story the *nāstika* chieftain

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[1] *Rāyapasenaiya Suttam* edited by Pandit Vecaradāsa Jīvarāja Doshi. This text has also been edited with Malayagiri's commentary by the Āgamodaya Samiti, Bombay, 1925, *vide* also Weber, *Ind Stud*, 16, 382ff; Leumann, *Transactions of International Congresses of Orientalists*, VI, Leiden, 1883, III, 2, 490ff. H B Gandhi translated and annotated it in 1938.

is represented as a god who became a dweller in the Serīssaka mansion and functioned as the protector of the caravan merchants in their journey across the desert of Rajputana. In the Pāli dialogue Pāyāsi is represented as reborn immediately after his death as a god in a lower and lonely heavenly mansion, while his disciple Uttara is placed as a god in a higher and happier mansion. Both of them were visited from the earth by the thera Gavampati In the Jain account the Serīssaka god of the later Vimāna story appears as the Suriābhadeva. But in the Jaina treatment the philosophical discussion took place between Pradeśī and Keśī, the latter being a follower of Pārśva who is represented in the *Uttarādhyayana Sūtra* as the contemporary of Mahāvīra and Gautama Indrabhūti. It is through Keśī that the followers of Pārśva accepted also the discipleship of Mahāvīra. If the god Suriābha had waited on Mahāvīra, the first heavenly rebirth of Pradeśī took place prior to the Buddha's demise. Evidently the Jaina account is a later literary manipulation bearing a peculiar stamp of originality. In the Buddhist account there is no attempt to magnify the greatness of the Buddha. Here the historical motive is more dominant than either literary or theological. The theological motive is not, however, altogether absent in the Buddhist narrative, but it does not go beyond proving that Pāyāsi's first rebirth in a lower and lonely mansion, and his disciple's rebirth in a higher and happier mansion, were due to the fact that the former lacked reverence in offering a meal to the thera Kumārakassapa and his retinue, while his disciple was not wanting in it in offering the food on behalf of his teacher. The point of agreement in both the accounts is that although in the beginning of the philosophical discussion Pāyāsi or Pradeśī was not inclined to be convinced of the existence of an after-life, in the end he confessed that he was a believer. The arguments advanced by Pāyāsi or Pradeśī were all logical, relevant, and philosophical. while both Kumārakassapa and Keśī used some popular ghost stories by way of philosophical argument. Nevertheless the victory is claimed for the Buddhist *thera* and the Jain recluse. The inference to be drawn from both the accounts is that *nāstikya* as known at the time of Mahāvīra and the Buddha was neither the creed of Jainism nor that of Buddhism. Crass materialism was taken as something contrary to progressive life.

In the first part we have excellent literary descriptions of the city of Āmalakalpā, the āmrasālavana shrine, the Aśoka tree, the Prithvīśilāpaṭṭa, king Sveta and queen

Dhāriṇī of Āmalakalpā, physical characteristics, and mental and moral qualities of Mahāvīra, the celestial mansion of Sūryābhadeva, its beautiful pillars and opera-hall and pavilion, its *maṇipīṭha,* throne, *Bhadrāsana* and vehicles and conveyances The grandeur of the worship is heightened by songs, dances, and instrumental music and enlivened by 32 varieties of dramatic representations (*abhinayas*). These are described as Candrāvatī, Sūryāvatī, the rise of the moon, the rise of the sun, and the like. The technical significance of them is not quite clear. In the Nemichandra Sūri's commentary on *Uttarajjhayana* (XIII) there is mention of a *nāṭyavidhi* known as *Mahuyarīgīya.* Names of some of the musical instruments are given in this *sūtra* (sec. 23).[1] A list of nine materials associated with writing is also given (sec 43)[2] How far this mode of worship was consistent with the Jaina conception of austere religious life is not discussed. But the whole affair is described as a matter which concerned the celestial world. The details given of architectural varieties and decorations along with the *divya-nāṭyavidhis* are important as bearing upon the development of the *śilpa* and *nāṭyaśāstras* Corresponding to such a description we have pictures of various celestial mansions in the Pāli *Vimānavatthu,* but the Pāli descriptions pale into insignificance as compared with the Jaina narration. The Buddhist stories seem to belong to a much earlier stage of the Indian literary art and they are utilized only to encourage the practice of piety among the people and not as a means of heightening the glory of the Buddha in particular.

This text is of great importance as a literary piece of work. No doubt it begins with a long and tedious story in the style of the *Purāṇas* but the nucleus of the work as pointed out by Winternitz is really the dialogue between the king and the monk ending in the conversion of the former (*Rājapraśnīya Sūtra,* 65–79). According to Winternitz it is a splendid and lively dialogue in which the monk endeavours to prove to the king that there is a soul (*jīva*) independent of the body (*deha*), whilst the king thinks that he has proved the contrary by means of experiment. The king says that he has caught hold of a thief who has been cut up and hacked to pieces, but no trace of any soul has been found, whilst

[1] *Saṅkha, singa, sankhiyā, kharamuhī, peyā, panava, bherī, vallakī, cittavīṇā, sughosā, tūṇā, tumbavīṇā, kalasiyā, veṇu, magariyā, lattiyā, vamsa,* etc

[2] *Pattaga* (leaves), *kambiyā* (wooden board), *dora* (thread), *lehanī* (pen), *masi* (ink), *lippāsana* (inkpot), *akkhara* (letters), *potthaya* (book), *saṅkalā* (chain) (vide J C Jain, *Life in Ancient India as depicted in the Jain Canons,* p 175)

the monk retorts that he is even simpler than some people who wanted to make a fire and chopped up the fire-sticks (Winternitz, *History of Indian Literature*, Vol. II, pp. 455-6). Dr. Barua in his *Pre-Buddhistic Indian Philosophy* (p 295) has made this point clear by saying that it is not possible to separate the soul from the body, pointing out that this is the soul and that is the body. It is possible in the case of a sword and its scabbard.

According to Winternitz the Sanskrit translation of the title *Rājapraśnīya* is probably erroneous. Presumably the work originally treated of king Prasenajit of Kośala in whose place Paesi was inserted. Winternitz evidently bases his contention on the supposition that the title of the *upāṅga*, *Rāyapasenaijja*, as given in some of the *aṅgas*, is derived from Rājā Pasenaji (Pāli, Pasenadi; Barhut, Pasenaji). But it is difficult to derive grammatically Pasenaijja from Pasenaji. Had it been derived from Pasenaji, the title would have been simply Pasenajja instead of Pasenaijja. The Pāli dialogue definitely proves that the philosophical discussion took place between a *thera* and the ruler of Setavyā, and king Pasenadi is kept altogether out of the picture, although Pāyāsi happened to be a chieftain under him.

Chapter XV

JĪVĀJĪVĀBHIGAMA

The *Jīvājīvābhigama* is the third *upānga* which consists of twenty sections. It deals with the fundamentals of Jainism and is wanting in philosophical speculation Really it contains the doctrine of the living and non-living things. It mainly points out the various classifications of *jīva*[1] and *ajīva*.[1] The former comprises all entities endowed with life, while the latter includes those which are devoid of life. It is in the form of questions and answers like the fourth *upānga* called the *Pannavanā*. It gives a description of the universe in all its details and supplies a comprehensive classification of the living beings. The section dealing with the continents and oceans is an interpolation according to Winternitz.[2] It is connected with the *Jambudīvapannatti* which

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[1] These come under *Navatattva* or the Doctrine of nine terms according to the Jainas (*Uttarādhyayana*, XXVIII, 14) These two terms comprehend the world of existence as known and experienced The *jīva* signifies all that has life and the *ajīva* signifies the things without life The world of life is represented by the six classes of living things and beings, the first three of which are immovable and the last three movable The earth lives, water-lives and plants are immovable beings, while the movable beings are the fire-lives, wind-lives and those with an organic body The living things are either subtile or gross, and the living beings belong to *samsāra* or those whose souls are perfected Through the gradation of living things and beings one can trace the evolution of the senses, the lowest form of beings being provided with only one sense, the sense of touch (*Cf Sūtrakrtānga*, I, 7 1, *Uttarādhyayana*, XXXVI) The study of the category of *jīva* is important because it is connected or interconnected with the six classes of beings that the process of *karma* sets in and the nature of man's conduct is determined The things without life are either formed or formless The formed are compound things and atoms constituting the world of matter The world of the formless is represented by the first four of the *astikāyas* (*dharma*, *adharma*, space and time) *Dharma* and *adharma* explain motion and absence of motion respectively Space explains how things and beings appear mutually distinct and time explains their duration of existence Thus the category of *ajīva* helps us in completing our study of the world of life and of existence It is interesting to compare the notions of *jīva* and *ajīva* as found in the text of the *Jīvājīvābhigama* with those given in other Jain texts (*vide* B C Law, *Mahāvīra His Life and Teachings*, pp 90ff)

In Buddhism *jīva* and *ajīva* convey the same meaning as in Jainism In the Mahāli Sutta of the *Dīgha Nikāya* (I, p 157—*tam jīvam tam sarīram udāhu aññam jīvam aññam sarīram Cf Majjhima*, I, 157, *Anguttara*, II, 41) the Buddha raises the question whether *jīva* and *sarīra* are the same but he does not answer the question He simply leads the discourse up to arhatship along the series of mental states set out in the *Sāmaññaphala Sutta* (*Dīgha*, I) *Jīvitindriya* mentioned in the Pāli texts (*Cf Vinaya*, III, 73, *Samyutta* V, 204, *Milinda*, 56) is the faculty of life In the *Milinda-Pañho* (Trenckner Ed , p 31) the word *jīva* occurs It is used in the sense of living being or soul

[2] *History of Indian Literature*, II, 456

is a work on Jaina cosmology and geography. This text has been edited in the *Seth Devchand Lalbhai Jaina Pustakoddhāra Samiti Series* with Malayagiri's commentary (1919).

The text first of all deals with *ajīva* which is primarily classified into two heads: *rūvi* (possessed of form) and *arūvi* (without any form). The latter is further classified into ten heads and those comprise *dharmāstikāya* (principle of motion), *adharmāstikāya* (principle of rest) and the like along with their further subdivisions into *deśa* and *pradeśa*. They are called *arūvi* because they cannot be perceived by the senses. Their validity is to be established on the strength of scriptural evidence. *Rūvi ajīva* has four varieties, which are as follows: (1) *khandhā*, (2) *khandhadesā*, (3) *khandhappaesā* and (4) *paramānu poggalā*. Of these *khandha* is said to be the aggregate of atoms which forms a complete molecular constitution. Any physical body which is capable of perception may be taken as a *khandha*; half of this is *khandhadesa*, and the half of this half again is called *khandhappaesa*. The second and the third do not possess full molecular constitution; they are in the formative stage. The fourth variety known as *paramānu poggala* is the primary atom which cannot be further subdivided. The Vaiśesikas, on the other hand, hold that two atoms make one *dvyanuka* and three *dvyanukas* or six atoms make one *tryasarenu* which comes under the range of perception This is more subtle than the *khandha* of the Jainas. All the entities which fall under *rūvidravya* have got colour, odour, taste, touch, and structure as their five different constituents. This is all about inanimate substance.

The various species and sub-species of *jīvas* are elaborately enumerated in the text and side by side their characteristic features are also dealt with. They are primarily classified into two groups: (1) mobile (*tasa*), and (2) immobile (*thāvara*). The former roughly comprises the four kinds of living beings and these are (1) hellish, (2) animal, (3) human, and (4) celestial. The immobile is of three kinds and it covers all earthly and fluid bodies and the whole of the vegetable kingdom.

The Sāmkhya system also classifies the entire world of living beings (*Kārikā*, 53) but its treatment is different from that of the Jain text. All these immobile beings possess only one sense-organ of touch. The animal world beginning with such insects as earthworms and ending in man is brought under four main organisms having two, three, four, and five sense-organs.

All inanimate objects possessing forms have got the following five attributes: (1) colour, (2) odour, (3) taste, (4) touch and (5) figure. Like other systems of thought, sound is not regarded as a special attribute Taste has got five varieties and these are bitter, pungent, astringent, acid and sweet. Salt is not separately mentioned. Touch is also minutely classified. It is of eight types and these are hard, soft, heavy, light, hot, cold, rough and smooth Figures are classified into ellipse, circle, triangle, etc , but no mention of polygon.

The main interest of the text lies in the classification of the *jīvas* or animates. They are primarily classified according to the number of sense-organs they possess. Those possessing only one sense-organ, i e., that of touch, are classified first. Under this head come the following five varieties:

(1) Earth-lives, such as rocks, salt, acids, various metals in the shape of iron, lead, gold, diamond, pigments, corals, gems, are included in this list In the Vaiśeṣika system too hair-splitting arguments are raised to establish the fact that gold falls under the category of fire.

(2) Water lives, such as rain water, hot springs, saline water of the sea, dews and the like

(3) Fire-lives, such as lightnings, thunder-bolts, luminaries, meteor, etc

(4) Air-lives, such as storms, intermittent winds, high-winds, low-winds, etc. Even the purely material bodies are also held as *jīvas* according to the Jainas.

(5) Vegetable and plant lives. An attempt has been made in the *gāthās* (pp 36–43) to classify them scientifically and it is interesting to note that various kinds of grass, sugar-canes, and bamboos (p. 40A, *gāthā* 8) are described together It should be observed that the twigs, roots, leaves, fruits and flowers of the same tree are said to possess independent lives.

Then comes the world of animals and insects. These are also classified according to principle of the number of sense-organs. The microscopic organisms are not overlooked. Last of all come those which possess all the five sense-organs, namely, that of touch, taste, smell, sight and hearing. Under this head we find the four classes of *jīvas*, namely, (1) Hellish beings, (2) Gods, (3) Human beings, and (4) Infra-human beings, such as beasts and birds All these are classified further in detail In the list of gods, no mention of *pitṛloka* is found.

Different kinds of births also find a prominent place in Jainism. Young ones of some species are born in the wombs, while there are others produced from eggs. But there are some species of minute organisms which are of spontaneous growth (*sammucchimā*).

There are some stray references to philosophical discussions. We find some technical terms which are not generally mentioned in other systems of thought. As regards *leśyā* [1] it is regarded as soul-soiling emotion or tint. It has got six varieties, namely, black, blue, grey, yellow, lotus-hued (some call it red) and white. The first three are connected with bad emotions and consequently they give rise to evil. However, these colours are not to be regarded as the intrinsic colour of the soul.

Regarding eight-fold *karman*, the *karma*-particles are found amongst the hellish creatures right up to the Vaimānik gods. Owing to inherent association with them, an individual is forced to migrate in the metempsychosis. The eight-fold *karman* consists of the following:—(1) knowledge-obscuring action, (2) cognition-obscuring, (3) feeling, (4) deluding, (5) length of time, (6) destiny[2], (7) family determining, and (8) obstructive. These are further subdivided into 148 sub-classes.

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[1] *Cf. Sūtrakṛtānga*, 1 4 21, *Uttarādhyayana*, XXXIV

[2] The sixth *karma* (*nāma*) decides which of the four states or conditions shall be our particular *gati* (destiny)

Chapter XVI

PRAJÑĀPANĀ (PANNAVANĀ)

The *Pannavanā* is the fourth *upānga* which is ascribed to Ajjasāma (Āryaśyāma) who is said to have lived 376 or 386 years after Mahāvīra's death (Winternitz, *History of Indian Lit*, II, p. 433) It consists of 36 sections dealing with (1) Prajñāpanā (pannavanā), (2) Sthānā (thānā), (3) Bahuvaktavya (bahuvattavvaya), (4) Sthiti, (5) Viśesa, (6) Vyutkrānti (Vakkanti), (7) Ucchvāsa (ūsāsa), (8) Sanjñā (sannā), (9) Yoni (joni), (10) Carama, (11) Bhāsā, (12) Sarīra, (13) Parināma, (14) Kasāya, (15) Indriya (indiya), (16) Prayoga (paoga), (17) Leśyā (lessā), (18) Kāyasthiti (kāyatthii), (19) Samyaktva (sammatta), (20) Antakriya, (21) Avagāhanāsthāna (ogāhanāsamthāna), (22) Kriya (kiriya), (23) Karma, (24) Karmabandha, (25) Karmavedaka (kammaveya), (26) Vedabandhaka (veyabandha), (27) Vedavedaka (veyaveya), (28) Āhāra, (29) Upayoga (uvaoga), (30) Darśanatā, (31) Sanjñā (sanni), (32) Samyama (samjaya), (33) Avadhi, (34) Pravicaranā, (35) Vedanā, and (36) Samudghāta (samugghāya). It deals with Jain philosophy It is also known as *Pannavanā-Bhagavatī* This text has been published in the *Āgama-Samgraha Series* started by Dhanapati Simha with Malayagiri's commentary and Sanskrit translation in Benares (1884) and there is also another edition of this text in the *Āgamodaya Samiti Series* (1918–1919) It contains matters relating to geography and ethnography. It is interesting to note that this text places Anga and Vanga in the first group of Aryan peoples. The text (pp. 60B–61A) also refers to many important places such as Rāyagiha (Rājagrha), Magaha (Magadha), Anga, Vanga, Kamcanapura (Kāñcanapura), Bānārasī (Benares), Kampilla (Kāmpilya) Pamcāla (Pañcāla), Ahicchatra, Dāravatī (modern Dwarka), Mihilavi (Mithilā), Namdipura in Sāndilya, Gajapura in Kururāstra, Vairāta in the Vatsa kingdom, Vītabhaya in the Sindhudeśa, etc Some of these are not found in other literature. The text mentions various flowers the most important of them being *Navamallikā, Bandhujīvaka, Mallikā, Yuthikā, Campakā, Vāsantī, Mrgadantikā, Mogara, Jāti,*[1] etc (I 23. 23–5) It also mentions various fruits,

[1] Cf Pāli *Apadāna* (P T S), pp 346-47, *Bandhujīva* (*Pentapetes Phoenicea*) —a kind of plant having red flowers It is called Bandhuli or Bandhuka flower in Sanskrit *Campaka* is called *Campā* in Bengal, a pretty large tree, flowering

e.g. mango, fig, plantain, date, citron, breadfruit, pomegranate, woodapple, etc. (I. 23. 12–7). It also refers to various trees, e.g. *Nimba, Jambu, Śāla, Vakula, Palāśa, Bilva, Aśoka, Aśvattha, Udumbara, Sirīsa, Saptaparna, Lodhra, Candana, Arjuna, Āmalaga, Bibhitaka, Mātulinga, Nandi, Bata, Tilaka,* etc.[1] (I. 23.12ff, 35ff.). The text refers to tailors (*tunnagā*), weavers (*tantuvāya*) and makers of silk cloth (*paṭṭakula*) (I. 37). Ivory workers are mentioned among important artisans (*Ibid.*, I. 37). Leather bags were made for holding water (*Ibid.*, I. 37). The Āryas are divided into five classes according to place (*khetta*), birth (*jāti*), family (*kula*), trade (*kamma*), language (*bhāsā*), and arts and crafts (*sippa*). (*Ibid.*, I. 37.)

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time rainy season, delightfully fragrant (vide B C Law, *Studies in the Apadāna*, *J B B.R.A S* (New Series), Vol 13, (1937)

[1] *Cf* Pali *Apadāna*, (P T S), pp. 346 ff *Aśoka* (*saraca asoca*)—a medicinal plant, handsome tree, flowers at the beginning of the hot season, flowers pretty large in clusters, when first opens the flower is of a beautiful orange colour, gradually changing to red, forming a variety of shades, fragrant during the night *Bilva* is Bel (*Aegle marmelos*) *Nimba* (*Melia adsadirachta*)—its flowers are sweet scented. Palāsa (*Butea Frondasa*)—flowering time March-April, flowers deep red shaded with orange and silver coloured down *Ṣāl* (*Shorea Robusta*—Barhut, Fig 28) *Tilaka* (*Tilvaka, Symplocos racemosa*) = Sanskrit *Lodhra* *Udumbara* (*Ficus glomerata*) is fig (Barhut, Fig 30) *Vakala* = *vakula* (*Mimusops elengi*)—flowers white, fragrant *Mātulinga* = Mātlunga (*citrus medica*) is the citron *Jambu* (*Eugenia jambolana*) = *Kālajām* (blackberry) *Bibhiṭaka* = *Bahelā* (*Terminalia belerica*) Its fruits are the commercial Beleric myrabolans *Harītaka, Bibhiṭaka* and *Āmalaka* form the three commercial myrabolans They are known as *Triphalā* in Bengal

Chapter XVII

JAMBUDVĪPAPRAJÑAPTI
(JAMBUDDĪVAPANNATTI)

The *Jambuddīvapannatti* is the sixth *upāṅga* which contains a description of Jambudvīpa or India It gives us the mythical geography of the Jainas It is a work on Jaina cosmology divided into seven sections. In the third section there is a description of Bhāratavarsa This text with Śānticandra's commentary has been published by the Seth Devchand Lallbhai Jaina Pustakoddhāra Samiti Kirfel (*Cosmographie der Inder*, Bonn and Leipzig, 1920) and Glasenapp (*Der Jainismus*) have studied this text.

The *Jambuddīvapannatti* speaks of seven *varsas* or countries constituting the seven main divisions of Jambudvīpa The same Jain work locates Harivarsa to the north of Bhāratavarsa and the Himalayan mountain, and divides the Himalayan range into two the greater (mahāhimavanta)[1] and the lesser (cullahimavanta). The former extends eastwards up to the eastern sea, that is, the Bay of Bengal, and the latter westwards and then southwards up to the sea below the Varsadhara mountain, i e. the Arabian Sea[2] Like Bhāratavarsa in the *Jambuddīvapannatti* Jambudvīpa in the Pāli texts is described as the kingdom of a king-overlord (*cakkavattī*)—*Jambuddīvapannatti* iii, 41 '*Bharahe vāse Bharahe nāmam rāyā cauramta cakkavattī samuppajjitthā.*' The Vaitādhya (Vindhya) mountain range divides India into northern half called Āryāvarta and the southern half (*daksinārdha*) later called Dāksinātya[3] The Bhāratavarsa appears from the north like a bedstead and from the south like a bow (*uttarāo palimkasamthāna-samthie, dāhināo dhanupittha-samthie*) By the two great rivers Gangā and Sindhu and the Vaitādhya mountain range it is divided into six

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[1] The Jain Mahāhimavanta seems to correspond with the Emodos or Hemodes (Pali Himavata) of the classical writers, which represents that part of the Himalayan range which extended along Nepal and Bhutan and onward towards the ocean (McCrindle, *Ancient India*, pp 132 and 186)

[2] *Jambuddīva pannati*, i 9 *Bharahe nāmaṃ vāse cullahimavantassa vāsaharapavvayassa dāhinenam dāhinalavanasamuddassa uttarenam, puratthimalavanasamuddassa paccatthimenaṃ* The same extension of the range is implied in the *Milinda*, p 114

[3] *Ibid*, i, 12 *Bharahe vāse Veyaddhe nāmam pavvaye pannatte uttaraddha-Bharahavāsassa dāhinenam dāhinabharahavāsassa uttarenam*

portions. It is $526\frac{6}{19}$ leagues in extent.[1] The text speaks of six varsaparvatas in Jambudvīpa, namely, Himavān, Hemakūta, Nisadha, Nīla, Śveta and Śṛngavān, enumerated from south to north, each forming a long range from sea to sea. The *Jambudīvapannatti* connects the origin of the Ganges with a flow through the eastern outlet of a great lake in the Lesser Himalayan range and that of Sindhu with a flow through its western outlet. It speaks of a similar lake in the Greater Himalayan range. The lake Anotatta has, like the lotus lake, four outlets on its four sides, from each of which flows a river. The four rivers that flow from the four outlets of the lotus lake (*Padmahrada*) are Gangā, Rohitā, Sindhu, and Harikāntā.[2] Many rivers fall into the Ganges through which they enter the eastern sea,[3] not directly. In this text we have mention of eight peaks of the Greater Himalayan range, of eleven of the Lesser range and of nine of the Vaitādhya range which divides India into two halves. The eight peaks of the Greater Himalayan range are Haimavatapati, Rohitanadīsurī, Harivarsapati, Hrīsurī, Mahāhimavadadhisthātr, Harikāntānadīsurī, Siddhāyatana, and Vaidūrya.[4] The eleven peaks of the Lesser range comprise Kumāradeva, Siddhāyatana, etc.[5] The list of nine peaks associated with the Vaitādhya range begins with Siddhāyatana and ends in Tamiśraguhā.[6] The text derives the name of Bhāratavarsa from king Bharata whose sovereignty was established over it. Its shape is described as one like that of a half-moon. The Bhāratavarsa is described as a peninsula with seas on its three sides, east, south and west.[7] Kuśāvatī, the capital of Daksinakośala, may have been precisely the city, which, under the name of Ayodhyā, is associated with the Vaitādhya range along which there were sixty Vidyādhara towns.[8] Magadha is called Magahatitthakhetta in this text. The text seems right in suggesting that there were two lakes each called Mahāpadmahrada, one connected with the Ksudrahimavanta or western Himalayan range and the other connected with the Mahāhimavanta or eastern Himalayan range.

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[1] *Jambuddīva-pannatti*, i, 9
[2] *Ibid*, iv, 34, 35
[3] *Ibid*, iv, 34 *Puratthābhimūhi āvattasamānī coddasahim salilasahassehi samaggā ahe jagaim dālaittā puratthimenam lavanasamuddam samappei*
[4] *Ibid*, iv, 80
[5] *Ibid*, iv, 35
[6] *Ibid*, i, 12
[7] *Ibid*, i, 10, 12
[8] *Ibid*, i, 12 *saṭṭhim vijjhāharanagarāvāsā*.

Chapter XVIII

NIRAYĀVALĪ SŪTRA [1] (NIRAYĀVALIYA SŪYA).

The *Nirayāvaliya* group of five *upāngas* consists of *Nirayāvaliyā* or *Kappiyā*, *Kappavadimsayā*, *Pupphiyā*, *Pupphaculiyā*, and *Vanhidasā* These texts are separately counted to make up the number twelve of the *upāngas* of the Śvetāmbara canon The *Nirayāvaliyā* or *Kappiyā* gives the lives of the ten sons of Śrenika, the *Kappavadimsayā*, the lives of their ten sons, the *Pupphiyā*, the description of ten gods, the Moon, the Sun and the like, the *Pupphaculiyā*, that of ten goddesses, Śrī, Rī and the like, while the *Vanhidasā* contains the legends of the twelve princes of the Vrsni race All the five books form parts of this *sūtra* as a whole. The first book or *Nirayāvaliyā* proper dealing with the unhappy destiny of the ten half brothers of Kūnika, and the second book dealing with the destiny of their ten sons, stand as two Jain literary pieces inspired by the plot of the Sanskrit *Daśakumāracarita* The number ten plays its important rôle in the first four books of the *Nirayāvaliyā* group while a slight departure is made in the *Vanhidasā* As compared with the literary excellence of the *Daśakumāracarita* the Jaina pieces seem to be hackneyed and laboured, dull and uninteresting. In the first piece king Śrenika is said to have ten queens besides Cellanā, the daughter of Cedaga of Videha and Vesālī The ten sons were named, Kāla, Sukāla, Mahākāla, Krsna, Sukrsna, Mahākrsna, Vīrakrsna, Rāmakrṣna, Pitrsenakrṣna and Mahāsenakrṣna after their mothers Kālī, Sukālī and the rest The list supplied is evidently fantastic and unhistorical The connection of king Śrenika with Rājagrha is very vaguely suggested. His son Kūṇika is invariably connected with the city of Campā, which is known as the capital of Anga in Pāli literature After the death of king Śrenika, his son Kūnika, overwhelmed with grief, left Rājagrha for Campā Kūnika had an uterine brother Vehalla, by name. King Śrenika out of his love for Prince Vehalla gave him a Gandhahasti known by the name of Śreyanāga and a precious necklace, which were wanted by Kūnika at the instance of his Queen Padmāvatī Prince Vehalla sought

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[1] This text has been edited by Warren in Amsterdam (1879) The Jaina Āgamodaya Samiti has also brought out an edition of this *sūtra* with Candrasūri's commentary (Ahmedabad 1922) This *sūtra* has been published in Benares (1885) in the *Āgamasangraha* of Dhanapati Singha, *cf* *Z D M G*, 34, 178ff

for the protection of his maternal grandfather king Cedaga of Videha and Vesālī in this emergency. Kūnika sent an emissary to Cedaga for the surrender of Vehalla together with Śreyanāga and the necklace. King Cedaga brought the matter to the notice of the nine Licchavis and the nine Mallakis and the kings of Kāśī and Kosala then in alliance. A terrible battle ensued. The ten half-brothers of Kūnika fought on his side and they were all killed in action and were reborn in hells. The anecdotes of the twelve princes of the Vrsni race show the brighter side of the picture. They by their virtuous deeds were all reborn in different heavenly worlds. The Vrsni stories are better told in the *Amtagadadasão*

The Jaina verdict on the fate of Kūnika's ten half brothers is rather hard and partial. No remark is made on the action of king Cedaga evidently for the reason that he happened to be the maternal grandfather of Mahāvīra himself. King Kūnika of Campā passes in Jain literature as an ideal king quite contrary to the picture given of him in the Pali canon.[1] It seems that all the historical legends as met with in many of the Jain books were invented with a theological motive from which the Buddhist legends too are not absolutely free.

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[1] B C Law, *Buddhistic Studies*, chapter VII

Chapter XIX

NISĪTHA AND MAHĀNISĪTHA SŪTRAS (NISĪHA AND MAHĀNISĪHA SŪYAS)

The *Nisīha*, which is a *cheda sūtra*, contains 20 chapters. Some have called it *Niseha* instead of *Nisīha* The rules governing the life of monks and nuns and various penances by way of punishment for violating the rules regarding begging of alms, etc , are given in it.

According to Schubring, the name is to be explained only as a cross form between *niseha*, 'prohibition', and *nisīhiyā*, 'place of study'. In the *Samavāyānga*, possibilities of *ārovanā* have been described as parts of the *āyārapakappa* But it is difficult to say in spite of its similarities with *Nisīha* (20) whether a particular text is to be understood by this term or not That the *Nisīha* belongs to the *āyāra* is mentioned in the *Samavāyānga* (44*a*) in a manner that is self-contradictory (Weber, *Indische Studien*, 16, 254ff.) But it is suggested by the *Samavāyānga* (73*b*) where *āyāra cūliyā* must have meant the *Nisīha* and not the *vimutti āyāra* (II 16)

The *Mahānisīha*, which is also a *cheda sūtra*, contains six *ajjhayanas*. It treats of miscellaneous matters, e g relationship between a preceptor and his pupil, Sumati and Nāila, daughter of Suyyasivī, etc This text has many topics common to those in *Nisīha* W. Schubring's *Das Mahānisīha Sutta* (Berlin, 1918) is worthy of notice The text refers to two cities named Kusatthala located in Magadha (p 16) and Sambukka situated in Avanti (p 27) It mentions a peculiar custom that when the dead bodies were not duly disposed of, they were left uncared for at the mercy of wild beasts and birds (p 25)

The Mahānisīha deals with —(i) *Salluddhaṇa*, about confession and penance; (ii) *Kammavivāgavāgarana*, a big central piece in prose dealing with the result of bad behaviour, chastity, sexual temperament, and moralistic thoughts, (iii) ritual and significance of the *pañca-mangala* and other formulas, (iv) the story of Sumai and Nāila, and (v) *Navanīyasāra*. Here are found the account of Gaccha and teacher, with stories about Vaira and Kuvalayappabha; (vi) Gīyattha-vihāra—Nandisena's personal exploits, Asāda's personal exploits; about confessions and penances, Medhamālā's

insufficient confessions; intercourse with efficient and inefficient monks; stories of Īsara, Rajjā, Lakkhaṇadevī-khaṇḍotthā and devotion to monkhood which can only be unconditional. Then followed two supplementary chapters: (vii) about penances, and (viii) story of Sujjhasiri and Susadha These are the contents of the *Mahānisīha.* The *Gacchāyāra* stands in close relation with the *Mahānisīha*, for it has borrowed almost one-third of its contents from it

In the *Mahānisīha* we find that he who in his strivings for the highest goal has his thoughts concentrated on his own self, will attain the best success. There are many who practise with a secret dart (*salla*), that is, an unconfessed sin in his heart. All their strivings are rendered nugatory. Only after complete confession is the pursuit of *Dharma* crowned with success. The reward of truthful confession is *kevala* knowledge. Many nuns attain release through confession and penance. Physical pain which comes from outside, seems to many to be more easily bearable than asceticism and self-discipline. Even an evil-doer often keeps silent tenaciously, although the king would reward his confession.

In the Kammavivāgavāgarana, we find a description of sufferings of all beings in this world. Gods suffer in so far as they know that their glory will not last forever. Some do not believe in the salutory result of keeping out the influence of karma. Some creatures suffer misery uninterruptedly and have not a moment of peace. One should not think of women, nor speak to them, nor live in the same house with them, nor go about in their company. There are also women who are of the highest order. If an ordinary woman fails to get her wished-for object, her passion burns. If a woman controls herself, she ultimately attains salvation

He who avoids intercourse, should abstain himself from possession and injuring beings. The opportunity of being awakened does not come again, if it is missed. A belated confession is painful but wholesome. Those who know about penances should inform others what they have to do.

In order to consolidate the true knowledge, one can begin only by invoking the deity, and this act of showing respect to the deity consists of the five-fold formula of benefice (*Pañcamangala*) On an astrologically auspicious day the pious one after preparing himself by means of fasting goes to the sacred site, bends on his knees before the statues (*padimā-bimba*) of the saints and concentrates his mind on the first of the adoratory formulas, and on the following days on formulas 2–5. Release will be his reward who properly

worships an *arhat* or *tīrthakara*. The worship has two forms: the ascetic life of a monk, and the mildly active life of a laity. The former is morally higher.

Sumai and Nāila, two rich brothers of the laic-state of the city of Kusatthala in Magadha, are compelled to wander about on account of the loss of their property. On the way they meet five monks and a lay brother, and they join them. But Nāila, a follower of Aritthanemi, soon realizes that they are in evil company and he tries to persuade Sumai to leave them In course of a dialogue, he refers to the blameworthy activities of their comrades. Sumai persists in accompanying them The restrictions which Nāila demands are, in his opinion, impossible to observe. So Nāila has to leave Sumai. After five months there is a famine in which those seven perished.

Under Navaṇīyasāra one should belong to a good *Gaccha*, which is conducted by a good Gaṇin The order in *Gaccha* will remain valid up to the time of Duppasaha. The behest of the teacher should not be disregarded and elucidatory example serves the story of the five hundred disobedient monks of Vaira, who was followed by 1,500 nuns besides these monks In course of a pilgrimage in honour of Candappaha, they commit many misdeeds. They are reminded of the evil consequences of their misdeeds but in vain.

The sutta refers to the four kinds of teachers. Of these four kinds the *bhāvāyariya* is to be regarded as equal to a *tīrthakara* and his behest is to be obeyed like that of latter The penance which a teacher is liable to perform is many times more difficult than that of an ordinary monk. He to whom the conduct of a *Gaccha* is to be entrusted should behave like a monk The prestige of the teacher (*ānā*) will endure till the time of Sirippabha. The text gives a description of persons not fit for the Order. If a teacher admits such men into the Order he would be guilty of a grave offence.

According to our sutta the canon is to be handed down by the teacher in the correct form. In course of time many transgressed the sacred doctrine. A teacher harbouring false views is not destined for release. It has been implicitly stated in the Sutta that an *arhat* (apparently a teacher and nothing more as in Chap. V of the *Mahānisīha*) should never allow a woman to touch him on any account The daughter of a *purohita*, who is in the service of a grocer, feels a longing for flesh and groats during her pregnancy and procures these by selling valuables belonging to her master. For this, she

is home-interned by the king till her delivery. After she has given birth to a boy, she escapes. The child is well brought up by the king's order, and is later made the superintendent of a slaughter-house (*sūnādhivai*). This office earns for him sojourn in the deepest hell.

In our sutta Nandisena is attracted by the thought of suicide. But a monk dissuades him by saying that he cannot bring about death by any means before proper time. Soon after that, harassed by tribulations, Nandisena intends to hurl himself down from the summit of a hill, but he has been dissuaded in the same way. First he must enjoy to the fullest extent his earlier *karma* and then live in self-discipline According to the prescribed rule, he brings back to the teacher his monk's vessel and proceeds as a laity to another place One day to beg for alms he enters the house of a heṭaira uttering the usual formula *dhammalābha*. She does not care for *dhamma* but is only after money and property. Through magic power Nandisena procures her 12½ *Koṭis* in gold and turns to go away but stops on account of her importunities. He decides not to adhere to the diet rules so long as he is able to convert ten persons daily to the right faith. In course of time the hetaira's love letters him. Finally, he grows world-weary and returns to his teacher. The latter blames him saying that he has not lived according to his teachings, and has moreover traded in *dhamma*. Nandisena recognizes his sin and embarks on a heavy penance He will be released when all his *karma* will be destroyed

Āsāḍa, a pupil of Bhūikkha, has also resolved to commit suicide, but he has been prevented from doing so. But still he thinks of committing suicide. When at last he perceives this to be an act of sin, he imposes on himself a penance and dies without complete confession. His punishment is a series of existences. He attains Nirvāna after his re-birth as the son of a brahmin in Mathurā. None should think that penances do not purify. Self-mortification should be undergone in penances. The penance destroys evil. The confession is to be made to the Kevalin or the perfected one Every impulse of sin binds Karman-misery. A layman can therefore never come above the middle stage of existence (*majjhimā gaī*) even when he confines himself to his own wife. Otherwise he will behave like the nun Medhamālā who cherished sinful desire for a layman, and came to the uppermost hell for not having confessed this breach of discipline. Distinction between good and evil can be learnt only by living in company with efficient monks in *Gīyattha-vihāra* On the advice of a *Gīyattha* one may even take poison,

for it will change into nectar, but nectar taken at the behest of an *agīyattha* will change into poison One should rather live with a snake than with an *agīyattha*. One who breaks his oath is to be shunned The first example of an *agīyattha* is the monk Īsara As the first *Tīrthakara* goes into Nirvāna, the gods, in order to witness the event, appear on the earth. On that occasion the memory of his previous existences flashes through the mind of one of the spectators, he becomes a monk and attains *Pratyekabuddhahood* Īsara asks this *Pratyekabuddha* about his origin, etc, and the latter gives him detailed information, but Īsara does not believe him. The *Pratyekabuddha* seeks out the Jina and becomes a *ganadhara* under him When after the Jina's death he begins to expound the canon, it strikes him that the theory that he who injures an earthly being is a bad monk, is unfeasible But he at once recognizes this thought to be a great sin and undertakes a fast and again goes to that *Pratyekabuddha.* The latter holds that on no account should earthly and other beings be injured. But Īsara is again of a different opinion, thinking how the *Pratyekabuddha* holds such a view when he himself eats food that is prepared in fire and does not at all live without water He leaves him and decides to expound the *Dharma* himself He then expires The *Gaccha* of Bhadda consisting of 500 monks and 1,200 nuns, has the practice of taking only water instead of the fourth meal Nun Rajjā falls ill for taking water. Some nuns thereupon resolve not to confine themselves to water only Only one of them considers a previous karman to be the cause of her malady. At this perception she attains *Kevala* knowledge King Jambūdādima and his queen Siriyā get, after many sons, the longed for daughter named Lakkhaṇādevī Her husband dies shortly after marriage. The young widow is in great anguish. About this time a *Tīrthakara* comes to the country, and the king with all his relations gets converted to his doctrine When alone the nun Lakkhanādevī once watches with envy the amorous sports of the birds and comes to regret her vow of chastity. Being conscious of her sin, she wants to confess and do penance, although through her confession she exposes herself and her people This thought at last gets the upper hand Thereupon under pretence of acting in the interest of someone, she makes enquiries about the measure of the penance to be performed in purification of her sin and actually performs it But her sin is not destroyed thereby. She only hastens the punishment for her penance In the next existence she is Khaṇdotthā, the maid of a famous hetaira whom, however, Khaṇdotthā far excels

in beauty. The hetaira therefore decides to cut off her ears, nose and lips, so that she may never again gain the favour of male admirers; but intends to spare her life. Khandotthā, however, is forewarned by a dream and flies. After long wanderings she comes to the city of Samkhanda, and is there married by a rich man. The latter's first wife, however, fired with jealousy, thrusts one night, while Khandotthā is asleep, a fire-brand twice into her abdomen, the corpse she throws away to animals to be devoured. The husband thereupon becomes a monk.

Goyama suggests the theory that one can become a monk only through stages of successive corporeal existences. After attaining correct insight in one existence, one takes the laic oath in the next and so forth, till at last in nine further stages he reaches the height of monastic life. This doctrine will surely win over all those who cannot decide to be a monk immediately. A tortoise flying from its enemies finds refuge in a hiding place. From there it has a full view of the lotus pond with all its beauties. What it sees is taken by it to be the heaven, and it resolves to bring there its whole clan. But returning it cannot find the place any more. So also to the human being salvation is offered only once. Never again will he attain salvation, if the chance is missed. One should always be on his guard and contemplate the vastness of possible existences. The human being does not realize how injurious his desires are In a moment his life may come to an end. Therefore he should fully utilize his time, and with tenacity and energy work for his salvation.

He who transgresses the injunction of the *Tīrthakara* goes to hell. The monk who fails to follow the doctrine in the slightest detail cannot attain release. A monk or a nun guilty of transgression will be purified by penance only. The text refers to major and minor infringements of the rules of contemplation in shrines, of confessions, of residence, etc., and the punishments for them are mentioned. The *Pacchittasutta* is of very great importance. It deals with the observance of penance-rules. punishment for a teacher who is careless about them, and punishment for a *Gaccha* who defies these rules

A man of sound judgment will immediately take to penance for his own salvation. He who has become pure through confession, but again commits sin through negligence, goes to hell.

In the city of Sambukka in the land of Avantī lives a poor Brahmin named Sujjhasiva. His wife dies while giving birth to a daughter named Sujjhasirī The cause of her

mother's death is that in her previous existence as the subsidiary wife of a king she had desired the death of the mother of the heir to the throne in order that she might secure royal power for herself and her son Sujjhasirī is very beautiful. During her adolescence a long famine sets in, and her father is compelled to sell her to a rich Brahmin overseer (*māhaṇa-govinda*). Being looked down upon in his native land, he leaves it, and becomes rich in a foreign country. After 8 years of famine the overseer becomes poor His eldest son is seen by his mother enjoying a repast of rice-dish with a prostitute He feels himself threatened, and frightens his mother so that she faints. Family, relatives and friends are empty words, in truth, everybody pursues his own object and does not care for his relations unless they are of use to him. Her own son is the example. One should therefore break this bond that causes nothing but misery, and devote oneself to *Dharma*.

The daughter of a king, who is favourably disposed towards mendicants becomes a widow immediately after marriage. Her father puts her in charge of mendicants. She herself would have preferred to die on the pyre, as she would in no way dishonour her noble family. But the king, although overjoyed on account of her family-pride, orders her to follow his plan; moreover self-immolation is not the custom of his family. After his death, as he has no son, royal power goes to her. One day, in the audience hall, she notices a young man of great beauty and contemplates him with longing. He, however, as he is already inclined towards Jaina religion, resolves to become a monk. With that purpose he goes to Hiraṇṇakkurudī, in order to await a teacher there. The king of the country sees him and questions him about the name on the sealing ring (*muddā-rayana*) on his hand The young man, however, would not give out the name of the man who gave it If the king, however, promises to embrace his religion, then he would reveal it to him. The king thereupon orders a sumptuous meal and gives the desired promise. The youth now mentions the name. He is captured by the enemy who has come to conquer the city As he knows himself to be sinless, he bravely offers himself for execution. He then resolves to become a monk. His whole retinue and the enemy also do the same.

Here also is explained why his awakening was so easy. The youth was already a monk in a previous existence, but at that time had committed a verbal offence, which brought on him a life-long punishment. The youth, now a renowned teacher, repairs to Mount Sammeyasela in order to prepare

there for death through fasting. On the way he visits the residence of the queen (itthī-narinda). After his sermon she too with her retinue resolves to embrace monachism, and joins the party. On the hill is to take place the great confession, and the teacher reminds the ex-queen that she would have to confess also the fact that she had once looked on him with sinful desire. She does not so frankly admit it with the result that she has to undergo many existences. A cowherd woman commands Sujjhasirī to come with her, and in exchange for that supplies the family daily with milk. At last the famine is over and Sujjhasiva, Sujjhasirī's father, comes back as a rich man. He notices the beautiful girl, and not knowing that she is his own daughter, takes her to be his wife. After giving proof of his affluence to the cowherd woman, he takes the girl home and lives with her happily. Sujjhasirī then relates to Sujjhasiva the story of her birth. Sujjhasiva is ordained a monk and afterwards becomes a *kevalin*.

Everyone has to expiate his own crime. But annihilation is effected by the control of functions, not through time. In time *karman* is not only annihilated, but also bound down. He who controls the functions, has no doubt to taste the result of previous *karman*, but gathers no new one. One should not allow oneself to be guilty of negligence, then the *karman* vanishes.

Sujjhasirī is pregnant with Sujjhasiva's child. She has therefore to begin her penance after child-birth. But she resolves to destroy her child and dies immediately after the birth. She is assigned to the sixth region of hell. The boy, whom she has exposed, is saved by a potter who, with the assistance of his wife, brings him up and names him Susadha after his own father. Later Susadha becomes a monk but on account of his infringement of the law of self-discipline, due to his imperfect knowledge, he is born repeatedly.

Chapter XX

KALPA SŪTRA

The *Kalpasūtra* is supposed to have been composed in its original form by Bhadrabāhu. In its present form it is a compilation made in 980[1] years after the passing away of Mahāvīra, i.e. A.D. 454, during the reign of Dhruvasena, king of Gujarat. Yaśovijaya, Devicandra, Jñānavimala, and Samayasundara wrote commentaries on this text. All of them were most probably written between fifteenth and seventeenth centuries according to Dr. Stevenson. Jacobi in the introduction to his edition of the *Kalpasūtra* says, that the oldest commentary that he has used is the *Pañjikā* written by Jina Prabhamuni. There are various printed editions of this text. This text has been translated by H. Jacobi in S.B.E., Vol. XXII and by Dr. J. Stevenson in 1848. There is an edition of this work by Hermann Jacobi with an introduction, notes and a Prākrit-Sanskrit Glossary published in 1879.

According to the Śvetāmbaras, the *Kalpasūtra* is a great authority and is always read publicly during the *Varṣāvāsa* or *Pajjūṣan*. The major portion of this work is devoted to the biography of Mahāvīra. The archaic style in which this portion is written has got much in common with the old *sūtras* written in prose. The *Jinacaritra*, the *Sthavirāvalī* and the *Sāmācārīs* collected together in one book under the title of *Kalpasūtra* were, according to the tradition, included in Devarddhiganin's recension of the Jaina scriptures, though it is not contained in the *Siddhānta*. The *Kalpasūtra* is said to contain 1,216 *granthas*. A careful study of the text leads us to calculate more than 100 *granthas* above the fixed number.

The text is full of repetitions. The entire *Kalpasūtra* was read on the first night of the *Pajjūṣan* but since it was read in the *sabhā* of king Dhruvasena of Ānandapura to console him after the death of his beloved son, it was explained in nine *vācanās* or *vyākhyānas*.

There are two *Kalpa sūtras*: the *Kalpasūtra* of Bhadrabāhu and the old *Kalpasūtra* edited by Schubring, which is only a collection of monastic rules.

The *Sāmācārī* is a code of rules for asceticism. In it we have in prose rules and regulations pertaining to *Pajjūsan* or the Lent. The *Pajjūsan* corresponds to the Buddhist *Vassa*, and is divided into two parts, the 50 days that precede and the 70 that succeed the 5th of Bhādra *Śuklapaksa*. The Śvetāmbaras observe the fast during the former period and the Digambaras during the latter.

The *Kalpasūtra* ascribed to Bhadrabāhu shows the early stage of the development of Jinalogy when the tradition of four Jinas was cherished by the Jaina community. The Buddhalogy, too, had presumably such an early stage with the tradition of four Buddhas. The number gradually increased from four to seven, from seven to twenty-four, from that to twenty-nine including the future Buddha, and from that to innumerable Buddhas. Going by this analogy, one can say that the tradition of twenty-four Tīrthankaras was of later growth. The four Jinas whose life-history is presented in the *Kalpasūtra* are Ṛṣabhadatta, Ariṣṭanemi, Pārśva and Mahāvīra.

The Jain canonical *sūtras* furnish us with some interesting details about the life and activity of some kings and queens, princes and princesses, sages and other persons, some of whom played an important part in the history of Jainism. Besides they contain some useful historical and geographical data as well as some miscellaneous matters which need careful consideration.

We read about Ṛṣabha that he was a Kosalan Ksatriya of the Kāśyapa *gotra*. He bore the five epithets representing him as Ṛṣabha, the first king, the first mendicant, the first Jina, and the first Tīrthankara, in short, as the great pioneer in the history of human greatness.

Ṛṣabha was born of Marudevī, wife of the patriarch[1] Nābhi. When Marudevī conceived, she dreamt 14 dreams,[2] the first of which was a bull coming forward with his face, unlike mothers of Tīrthankaras who see elephant in their first dream. The dreams were interpreted by the patriarch Nābhi in the absence of professional interpreters.

Riding in his palanquin and followed on his way by a train of gods, men and asuras, Ṛṣabha came right through the town of Vinītā to the park called Siddhārthavana and stopped under the excellent Aśoka tree and with his own

[1] *Kulakara* these *Kulakaras* were the first kings and founders of families at the time when the rest of mankind were Yugalins. The first *Kulakara* was Vimalavāhana, the seventh and last of the line Nābhi (S B E , *Jaina Sūtras*, Pt I, 281 fn) According to the Digambara belief there were fourteen *Kulakaras*, beginning with Pratiśruti Nābhi

[2] The Digambaras name 16 dreams

hands plucked out his hair in four handfuls After fasting for two days and a half Ṛṣabha put on divine robe which he discarded after a time and became naked.[1] He tore out his hair and entered the state of homelessness in the company of 4,000 high nobles, royal persons, and Kṣatriyas. Neglecting his body, he meditated upon himself for one thousand years. Outside the town of Purimatāla, in the park called Sakatamukha, under the excellent tree *nyagrodha*, he, after fasting for three days and a half, being engaged in deep meditation, attained the highest knowledge and intuition called *Kevala*. He had 84 *gaṇas* and 84 *gaṇadharas*. He had an excellent community of 84,000 *śramaṇas* with Ṛṣabhasena at their head; 300,000 nuns with Brahmīsundarī at their head;[2] 305,000 lay votaries with Śreyāmśa at their head[3]; 554,000 female lay votaries with Subhadrā at their head[4]; 4,750 sages who knew the fourteen *Pūrvas*; 9,000 sages who were possessed of the *Avadhi* knowledge, 20,000 *Kevalins*; 20,600 sages who could transform themselves; 12,650 sages of vast intellect; 12,650 professors; 20,000 male and 4,000 female disciples who had reached perfection.

He instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations and that relating to psychical condition. The former ended after numberless generations and the latter from the next *muhūrta* after his Kevalaship. He after fasting for six days and a half died on the summit of mount Aṣṭāpada in the *Samparyanka* position, while in the company of ten thousand monks.

Ariṣṭanemi or Neminātha was born of Queen Śivā, wife of King Samudravijaya in the town of Sauripura (Soriyapura). He was named Ariṣṭanemi as his mother saw in a dream a *nemi*, the outer rim of a wheel, which consisted of *riṣṭa* stones flying up to the sky. Riding in a palanquin Aristanemi went right through the town of Dvārāvatī to the park called Revatika and stopped under the Aśoka tree There after fasting two days and a half, he put on a divine robe and in the company of a thousand persons he tore out his hair and entered the state of homelessness.[5] He did not take care of his body for 54 days. On the 55th day he acquired the highest knowledge and intuition called *Kevala* after fasting

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[1] The Digambaras make him a naked saint at the very outset

[2] The Digambaras give the number of nuns as 350,000

[3] Lay votaries, according to the Digambaras, were 300,000 with Dradaratha at their head

[4] 500,000 were the female lay votaries according to the Digambaras, among whom Suvratā was the chief one

[5] The Digambaras disagree here with the Śvetāmbaras, as they believe that Ariṣṭanemi became a naked saint like all other Tīrthankaras

three days and a half without taking water, under a Vetasa (Banyan) tree on the summit of mount Girnar. He had 18 *gaṇas* and 18 *ganadharas.*[1] He had an excellent community of 18,000 *śramanas* with Varadatta at their head, 40,000 nuns with Ārya Yaksinī at their head, 1,69,000 lay votaries with Nanda at their head; 336,000 female lay votaries with Mahāsuvratā at their head;[2] four hundred sages who knew the fourteen *Pūrvas*; 1,500 sages who were possessed of the *Avadhi* knowledge; 1,500 *Kevalins*; 1,500 sages who could transform themselves; 1,000 sages of vast intellect; 800 professors; 1,600 sages in their last birth; 1,500 male and 3,000 female disciples who had reached perfection. Aristanemi instituted two epochs in his capacity of a Maker of an end; the epoch relating to generations and the epoch relating to psychical condition, the former ended in the eighth generation and the latter in the twelfth year of his Kevalaship. He lived three centuries as a prince, 54 days in a state inferior to perfection, something less than seven centuries as a *Kevalin*, full seven centuries as a *śramana*, and some thousand years on the whole. He liberated himself in a squatting position on the summit of mount Girnar after fasting a month and in the company of 536 monks.

The Arhat Pārśva[3] was born of Queen Vāmā, wife of Aśvasena, King of Benares. Before the venerable ascetic Pārśva had adopted the life of a householder, he possessed supreme knowledge and intuition. When he understood, by virtue of this knowledge, that the time for his renunciation had come, he left all, and riding in a palanquin followed on his way by a train of gods, men and asuras, he went right through the town of Benares to the park called Āśramapada and proceeded to the excellent tree Aśoka. There he got down from his palanquin, took off his ornaments and with his own hands plucked out his hair in five handfuls. When the moon was in conjunction with the asterism Viśākhā, he tore out his hair and entered the state of homelessness after fasting for three days and a half. For 83 days practising strict morality and surmounting all obstacles on the 84th day, Pārśva under a Dhātaki tree, after fasting two days and a half, being engaged in deep meditation, reached the infinite, highest knowledge and intuition called *Kevala*.

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[1] The Digambara texts mention eleven *ganas* and eleven *ganadharas* with Varadatta at their head

[2] The Digambaras name one lakh and three lakhs male and female lay votaries respectively

[3] *Kalpasūtra, Jinacaritra*, 150, *Pāse arahā Bānārasīe nayarie Assasenassa ranno Vammāe devīe kucchimsi gabbhattāe vakkamte* Pārśva was an ascetic who lived some 250 years before Mahāvīra

The venerable ascetic Pārśva had eight *ganas* and eight *ganadharas* (Subha and Āryaghosa, Vaśistha and Brahmacārin, Saumya and Śrīdhara, Vīrabhadra and Yaśas). He had an excellent community of 16,000 *śramanas* with Āryadatta at their head; 38,000 nuns with Puspacūlā at their head; 164,000 lay votaries with Suvrata at their head; 327,000 female lay votaries with Sunandā at their head,[1] 350 sages who knew the 14 *Pūrvas*; 1,400 sages who were possessed of the *Avadhi* knowledge; 1,000 *Kevalins*, 1,100 sages who could transform themselves; 600 sages of correct knowledge; 1,000 male and 2,000 female disciples who had reached perfection, 750 sages of vast intellect; 600 professors; and 1,200 sages in their last birth. He instituted two epochs in his capacity of a Maker of an end, the epoch relating to generations, and the epoch relating to psychical condition; the former ended in the fourth generation, the latter in the third year of his Kevalaship. He lived 30 years as a householder, 83 days in a state inferior to perfection, something less than 70 years as a *Kevalin*, full seventy years as a *śramana* and some hundred years on the whole. He attained to *Nirvāṇa* in the first month of the rainy season, after fasting a month on the summit of mount Sammeta, in the company of 83 persons.[2]

Pārśva was worshipped by the people as a prophet of the Law. He had a disciple named Keśī who completely mastered the sciences and right conduct. He had Śruta (knowledge derived from the sacred books) and *Avadhi* knowledge (limited and conditioned knowledge). He came to the town of Śrāvastī and lived in a park called Tinduka. At that time there lived a Jina named Vardhamāna who had a famous disciple named Gautama. Gautama knew twelve *angas* and was enlightened. He also came to Śrāvastī and lived in a park named Kosthaka. Keśī and Gautama lived protecting themselves by the *guptis*. The disciples of both of them reflected thus 'Is the Law of Pārśva the right one or the Law of Mahāvīra? Does the Law as taught by the great sage Pārśva recognize four vows? Does the Law forbid clothes for a monk or does it allow the use of under and upper garments? Knowing the thoughts of their pupils, Keśī and Gautama met each other. Asked by Keśī, Gautama replied, 'Wisdom recognizes the truth of the Law and the ascertainment of true things. The Tīrthankaras have fixed

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[1] The Digambara books name ten *ganas* and an equal number of the *ganadharas*, among whom Svayambhū was the chief apostle They also differ in giving the number of nuns, laymen and female lay votaries, which, according to them, is 26,000, one lakh and three lakhs respectively

[2] The Digambaras minimize this number to 36 only

what is necessary for carrying out the Law.' Their opinion is that knowledge, faith and right conduct are the true causes of final liberation. Self is the one invincible foe together with four cardinal passions (namely, anger, pride, deceit and greed) and the five senses. Love, hatred, etc., are heavy fetters; attachment is a dangerous one; having regularly destroyed them, one should live according to the rules of conduct. Love of existence is the dreadful plant which brings forth dreadful fruit. Passions are the fire; knowledge, a virtuous life, and penances are the water. Passion should be subdued. Mind is an unruly, dreadful and bad horse. One should govern it by the discipline of the Law. The heterodox and the heretics have all chosen a wrong path, the right path is that which is taught by the Jinas. The right path is the most excellent one. The flood is old age and death which carry away living beings. Law is the refuge and the most excellent shelter. The body is the boat, life is the sailor and the circle of births is the ocean which is crossed by the great sages. The omniscient Jina has risen after putting an end to the circle of births. He is the luminary who brings light into the whole world of living beings. *Nirvāna* is the safe, happy, and quiet place which the great sages reach. It is freedom from pain. It is difficult of approach. Those sages who reach it are free from sorrows and they have put an end to the stream of existence. Thus Gautama removed the doubts of Keśī who bowed down his head before him. Keśī sincerely adopted the Law of the five vows proclaimed by the first Tīrthaṅkara. Thus we find that in the meeting of Keśī and Gautama subjects of greatest importance were settled and knowledge and virtuous conduct were brought to eminence.

Mahāvīra, the last Tīrthankara of the Jainas, is described as a great Brāhmana, a great guardian, a great guide, a great preacher, a great pilot and a great recluse. He belonged to the Kāśyapa *gotra*. He was a son of Kṣatriya Siddhārtha, also known as Śreyāmśa and Yaśamśa and of Ksatriyānī Triśalā, also known as Videhadattā. His mother was a sister to Cetaka, one of the kings of Vaiśālī. He was born in the town of Kundapura, a suburb of Vaiśālī, and therefore he was called Vesālāi or a citizen of Vaiśālī.[1] According to the *Kalpasūtra* (secs. 114–16), he was born in Kollāga and naturally when he assumed the monk's vocation he retired to the *cheiya* of his own clan called Duïpalāsa situated in the neighbourhood of his native place called Kollāga. He

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[1] *Sūtrakrtānga* 1 2 3, 22 *arahā nāyaputte bhagavam Vesālie viyāhie tti bemi*

married Yaśodā, a Kṣatriya lady.[1] A daughter was born to them, named Anojjā or Priyadarśanā. It is interesting to note that Mahāvīra wore clothes for about the first thirteen months.[2] The *Kalpasūtra* informs us that Mahāvīra was a mere teacher during the first 12 years of his monkhood and that in the second year he became a naked monk. According to the *Bhagavatīsūtra* he received Gosāla Maṅkhaliputta as a disciple at Nālandā They lived in concord for six years after which they separated on account of a doctrinal difference. Gosāla pre-deceased Mahāvīra by sixteen years. Mahāvīra spent six years in Paṇiyabhūmi. At the age of forty-two he became a Jina, a *Kevalin* (omniscient). He knew and saw all conditions of the worlds of gods, men and demons: whence they come, whither they go, whether they are born as men or animals, or become gods or infernal beings according to their deeds.[3] During the thirty years of his career as a teacher he spent twelve rainy seasons in Vaiśālī and Vānijagrāma, fourteen in Rājagṛha and the suburb of Nālandā, six in Mithilā, two in Bhadrikā, one in Ālavikā, one in Praṇitabhūmi, one in Srāvastī and one in the town of Pāvā [4] He died in the town of Pāvā cutting asunder the ties of birth, decay and death.[5] From the *Kalpasūtra* it is clear that since Mahāvīra renounced the life of a householder, he spent forty-two rainy seasons in different places. The *Kalpasūtra* list is so worded as to suggest an idea of succession as regards the places where Mahāvīra spent forty-two rainy seasons since he had renounced the world. The idea of succession is suggested by such expressions as 'first rainy season in Asthigrāma' and 'last rainy season in Pāpā or Pāvā' Taken in order the places stand in the list as follows:—

1. Asthigrāma—first rainy season.
2. Campā and Priṣṭicampā—next three rainy seasons.
3. Vaiśālī and Vānijagrāma—next twelve rainy seasons
4. Rājagṛha and Nālandā—next fourteen rainy seasons
5. Mithilā—next six rainy seasons.
6. Bhadrikā—next two rainy seasons
7. Ālabhikā—next one rainy season.
8. Paṇitabhūmi—next one rainy season.
9. Śrāvastī—next one rainy season
10. Pāpā—last rainy season (Vide B C Law, *Mahāvīra His Life and Teachings*, p. 32).

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[1] B C Law, *Mahāvīra His Life and Teachings*, p 21

[2] *Kalpasūtra*, §117

[3] *Jaina Sūtras*, I, pp 263-64, *Kalpasūtra*, §121 *sa-devamanuyāsurassa logassa pariyāyam jānai pāsai, savva-loe savva-jīvānam āgaim gaim thiim cavanam uvavāyam* .

[4] *Kalpasūtra*, §122

[5] *Jaina Sūtras*, I, p 264

When he died at Pāvā, the eighteen confederate kings of Kāśī and Kośala, the nine Mallakis and nine Licchavis instituted an illumination.[1] These nine Licchavis paid tribute to Cetaka, king of Vaiśālī, who was the maternal uncle of Mahāvīra. The Jaina *Kalpasūtra* refers to these nine branches of the Mallas. It is not yet possible to collect the names of all these branches. The *Kālpasūtra* (§147) definitely records that Mahāvīra lived 30 years as a householder, more than 12 years in a state inferior to perfection, less than 30 years as a *Kevalin*, 42 years as a recluse, and 72 years on the whole. In the *Aupapātika Sūtra* (Sec. XVI) he is praised as the over-lord of the kingdom of righteousness. He with the permission of his elder brother, fulfilled his promise of going out to establish the religion of the Law which benefits all beings in the whole world [2]

Mahāvīra had an excellent community of 14,000 monks headed by Indrabhūti, 36,000 nuns headed by Candanā, 159,000 lay votaries headed by Śankhaśataka, and 318,000 female lay votaries headed by Sulasā and Revatī.

The *Kalpasūtra* refers to Indrabhūti, a disciple of Mahāvīra, who also bears the name of Gotamasvāmī or Gotama [3] The same *sūtra* points out[4] that Rsabhā is believed to have lived for 8,400,000 *pūrva* years while Pārśva and Mahāvīra lived for 100 and 72 years respectively. The *Kalpasūtra*[5] further points out that Nemi attained the age of 1,000 years. There was a dispute between Kālāsavesiyaputta, a follower of Pārśva, and a disciple of Mahāvīra.[6]

Mahāvīra had nine *ganas* and eleven *ganadharas*. Some of the well-known Jain monks were Indrabhūti, Agnibhūti, and Vāyubhūti, each of whom instructed 500 *śramanas*. Some of the famous *sthaviras* were Āryavyakta of the *Bharadvāja gotra*, Ārya Sudharman of *Agniveśyāyana gotra*, Mandikaputra of the *Vāśistha gotra* and Mauryaputra of the *Kāśyapa gotra* besides Akampita, Acalabhrātr, Metārya and Prabhāsa.

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[1] *Kalpasūtra*, §128 *jam rayanim ca nam samane Bhagavam Mahāvīre jāva savva-dukkha-ppahīne, tam rayanim ca nam nava Mallaī nava Lecchaī, Kāsī-Kosalagā aṭṭhārasa vi gana rāyāno amāvasāe pārābhoyam posahovavāsam paṭṭhavaimsu, 'gae se bhāv' -ujjoe, davv'-ujjoyam karissāmo*

[2] *Kalpasūtra*, secs 110–111 *Samane bhagavam Mahāvīre dakkhe dakkhapainne Padiruve allīne bhaddae vinie nāe nāyaputte nāyakulacande Videhe Videhadinne Videhajacce Videhasamāle tīsam vāsāim Videhamsi attu ammāpīihim devattagāehim gurumahattaraehim abbhanunnāte samattapainne punaraviloyantiehim jiyakappi ehim ... eiam vayāsi* (*Kalpasūtra*, Dhanpat Singh's Ed , pp 64 65)

[3] Ed Jacobi, p 1,

[4] *Kalpasūtra*, §227, 168 and 147

[5] *Ibid* , §182,

[6] *Cf Bhagavatī sūtra*, *śataka* I, *sūtra* 76

CHAPTER XXI

NANDĪ SŪTRA AND ANUYOGADVĀRA

The *Nandī Sūtra*[1] and the *Anuyogadvāra*[2] are occasionally counted among the *Prakīrnakas*, but they really stand as two companion texts forming a group by themselves The first *sūtra* as its title implies contains an 'auspicious introduction' to the study of the Śvetāmbara canonical texts, and as such its main bearing is on the Jain method of education Like the *Anuyogadvāra* it is compiled partly in prose and partly in verse One of the first forty-seven verses contains an eulogy of the *tīrthankara*, two that of Mahāvīra, fourteen that of the Jain *Sangha*, two introduce the twenty-four *tīrthankaras*, two mention the eleven *ganadharas* or leading disciples of Mahāvīra, one extols the order of Mahāvīra, and eleven supply us with a succession of 27 Jaina teachers from Sudharman to Dūsyagani, the teacher of Devavācaka who is identified with Devarddhigani under whose guidance the final redaction of the Śvetāmbara *āgama* was made in the Council of Valabhī If Devavācakagani, who is regarded as the author of the *Nandī Sūtra*, be the same person as Devarddhigani, the work cannot be dated earlier than the 6th century A D

The succession of twenty-seven teachers traced from Sudharman the *ganadhara*, who survived the Master, is by itself an evidence to prove the lateness of the date of compilation of the *Nandī Sūtra* Apart from giving the main themes of the different canonical texts, the *Nandī Sūtra* resembles the *Anuyogadvāra* in mentioning such secular Indian literature as represented by the two Sanskrit epics, and such treatises as the Kautilīya *Arthaśāstra*, the Kāmasūtra of Ghotakamukha, the *Vaiśesika* system of philosophy, the doctrine of Buddha, the *Sāmkhya* system of Kapila, the *Lokāyata* doctrine, the *Yoga* system of Patañjali, the *Bhāgavata Purāna*, the works on mathematics and dramaturgy, grammar, and poetics, besides the four *Vedas* and their later appendices, the *Angas* and *Upāngas* Malayagiri wrote a commentary on the *Nandī Sūtra* which is helpful in understanding the meaning of the text

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[1] Edited with Malayagiri's commentary in the Āgamodaya Samiti Series, Bombay, 1924

[2] Edited with Hemacandra Sūri's commentary in the Āgamodaya Samiti Series, 1924

The distinctive contribution made in the *sūtra* to the exposition of Jainism as a system of thought consists, however, in the various classifications of knowledge (*ñāṇam*). In outlining its thesis on knowledge, it takes up for consideration the five kinds of knowledge recognized in the earlier texts of the Jain *āgama*. These are enumerated as *ābhinibodhika*, *śruta*, *avadhi*, *manaḥparyāya* and *kevala*. The first of them is the knowledge directed to the perception of the objects as they stand over against us. This knowledge is of two kinds, namely, direct (*paccakkham*) and indirect (*parokkham*). The direct knowledge is also of two kinds, namely, that which is accessible to sense perception (*indiyapaccakkham*), and that which is not accessible to sense perception (*no-indiyapacca-kkham*). The knowledge which is accessible to sense perception is of five kinds, namely, that which is accessible to the sense of hearing, to that of sight, to that of smell, to that of taste, and to that of touch. The knowledge which is not accessible to sense perception is of three kinds, namely, that which is accessible to *avadhi* knowledge, that to *manaḥparyāya* and that to *kevalañāna*. The knowledge which is accessible to *avadhiñāna* is of two kinds, namely, that which leads to future states of existence (*bhavapaccaiyaṃ*) and that which leads to the destruction and cessation of the cause and process of rebirth (*khāovasamiyam*), By the word *Bhava* is meant in Jainism the three states of existence, namely, those of infernal beings, those of human beings, and those of celestial beings The knowledge which brings about the states of existence is of two kinds: that which brings about the state of gods and that which brings about the state of infernal beings. The knowledge which brings about the destruction and cessation of the cause and process of rebirth is of two kinds. that which brings about the destruction and cessation of the cause of rebirth in the state of human beings, and that which brings about the destruction and cessation of the cause of rebirth as animals endowed with five senses. Here destruction means the destruction of the after-effects of the *karmas* darkening *avadhi* knowledge, which have arisen. Cessation means the stoppage of such *karmas* as have not yet arisen, when such *karmas* are either destroyed, if they have arisen, or are stopped, if they have not arisen, the *avadhi* knowledge arises, the *avadhi* knowledge of persons endowed with special qualities or that of one who has renounced the world. As defined in the *Anuyogadvāra* the *ābhinibodhika* knowledge is one which is directed to the objects (*atthābhimuho*) and determined (*niyao*) It is perceptual in its character in so far as the objects are known through

the sense-perception. It is indirect when the objects are perceived without the aid of the five organs of sense. Immediacy is its distinctive characteristic. The *ābhinibodhika* knowledge may be a knowledge dependent on the scripture (*suyanissiyam*) or independent of the scripture (*asuyanissiyam*). These are really two kinds of *matiñāna*, the first of which arises immediately from the scripture irrespective of any scholastic interpretation of it, and the second arises independently of the scripture and is conducive to the destruction and cessation of the cause of rebirth. The indirect *ābhinibodhika* knowledge is also accessible to *avadhiñāna manaḥparyāya* and *kevalañāna*.

The *śruta-ñāna* is also a kind of *ābhinibodhika* knowledge which is indirect. It is a knowledge which is based upon study and derived from literature. There may be literature and literature, scripture and scripture. To the Jainas the scriptures other than the Jaina are false scriptures. So far as Jainism is concerned the *śruta* knowledge is either one embodied in the *angas* or that embodied in the works other than the *angas*. The works other than the *aṅgas* are all auxiliaries to the *aṅgas*.

The *ohi* or *avadhiñāṇa* is a knowledge which is limited by the objects to which it is directed. It operates on the whole in connection with substance (*davva*), place (*khetta*), time (*kāla*), and states of existence (*bhava*). It implies the internal perception of the objects from different angles, each implying a particular *modus operandi*.

The *manaḥparyāyañāna* is the same term as Pāli *cetopariyāyañāṇaṃ* and both the terms suggest the knowledge of what is passing in the mind of others. So both really imply the idea of thought-reading. Our *sūtra* discusses some important points in this connection. It opines that this kind of knowledge arises in human and not in superhuman beings, in the wise ascetics, and not in the stupid human beings, who are subject to rebirth.

The *kevalañāna* is perfect knowledge. It is of two kinds, namely, *bhavastha* and *siddha*, meaning the knowledge which is within the reach of those, who are still in a certain human state of existence and the knowledge which is within the reach of perfect ones. The word *bhavastha* means an individual, who is in a certain state of existence in which he is liable to the effects of *karma*. Here the individual must be taken to be human being because *kevalañāṇa* is not within the reach of beings in other states of existence. *Kevalañāna* is a knowledge which arises without the aid of the senses, etc. It is pure and stainless in the sense that it is not

covered, tarnished, confounded or confused by any cause or factor. *Bhavasthas* are the persons who are in different stages of spiritual progress. Their position appears to be similar to that of the Buddhist *ariyapuggalas* occupying seven spiritual ranks below that of an *arhat* or elect. *Caramasamayasiddha* is evidently the same word as the Pāli *Caramabhavika*. The *siddhas* are all *arhats*. The perfect knowledge in the case of the *siddhas* is broadly distinguished as immediate (*anantara*) or gradual (*parampara*). From the classification of *kevalañāna* it appears that the Jains and the Buddhists alike kept before them a distinction between *tīrthakaras* or *sayambuddhasiddhas* on the one hand, and *pratyekabuddhas* and *buddhabodhitas* or *śrāvakabuddhas* on the other Through *kevalañāna* Jainism aimed at the attainment of a kind of unaided knowledge by which omniscience could be gained. Whether this knowledge is arrived at through any discursive process of thought or intuitional is still a problem to be solved. But from its description it appears that whether its mode is intuitional or not, it is so much articulated that it can operate unaided, unobstructed, and unlimited.

Chapter XXII

UTTARĀDHYAYANA SŪTRA (UTTARAJJHAYAṆA SUYA)

The *Uttarādhyayana* is one of the *Mūla sūtras*. Śīlāṅka and Malayagiri include it under *Isibhāsiya* (utterances of the sages). Siddhasena holds this view. The *Uttarādhyayana* is one of the texts found among the *Angabāhyas* occurring in the canon of the Śvetāmbaras. It is one of the earliest sacred writings of the Jainas and one of the most valuable portions of the canon. The work consisting of 36 sections is a compilation of various texts belonging to different periods It is metrical in its main part. It is really not the work of a single author. This text is held in the same estimation as the Buddhist texts of the *Dhammapada* and the *Suttanipāta*. It contains admonitions to pupils. explanations of four most precious things. of *karma* and sins. etc. Its intention as rightly pointed out by Jacobi (*Jaina Sūtras*. II. p xxxix) is to instruct a young monk in his principal duties to commend to him the ascetic life by precepts and examples and to warn him against the dangers in his religious life. Winternitz rightly holds that in this text we meet with a number of beautiful old *Itihāsa* dialogues and ballads of ascetic poetry.[1] The latter part of the *Uttarādhyayana* consists of chapters containing purely dogmatical expositions. There is legendary matter as well as matter of a general religious and moral character. The text contains scanty historical and geographical information. The *Uttarādhyayana-niryukti* which contains less than 600 verses gives us some help in understanding the meanings of some passages of the text. This text has been edited with an introduction. critical notes. and a commentary by Jarl Charpentier. Upsala. 1922. Śānti Ācārya's commentary published in Devchand Lalbhai Jaina Pustakoddhāra Series Nos. 33, 36. and 41 is worthy of notice. Jacobi has translated this text and the *Sūtrakṛtānga* into English in the *Sacred Books of the East Series*. Another edition by Muni Śrī Jayanta Vijaya with a commentary by Kamalasaṃyama (Agra, 1923–27) in three volumes may be mentioned.

In Chapter XIV of this text we find that a *purohita* (chaplain) recommends the Brahmanic ideal according to

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[1] *History of Indian Literature*, II, p 468

which a man should first study the *Vedas* as a Brahmacārin, then fulfil the duties of a householder, and only in old age retire to the forest to lead a hermit's life. This has its parallels with slight variations in the *Mahābhārata* (XII, 175), *Mārkandeya Purāna* (X) and the Pāli *Jātaka* (No. 509).

In Chapter IX of the same text in the beautiful ballad of King Nami, the ascetic ideal is contrasted with that of the warrior and ruler. This has its parallels in the *Mahābhārata* (XII, 178, 2) and the Pāli *Jātaka* (No. 539)

The Chapter XII of the text has its counter-part in the *Mātanga Jātaka* (No. 497). The legend of Citta and Sambhūta of Chapter XIII of the text has long been traced by Leumann in the Pāli *Jātaka* No. 498.

The *Uttarādhyayana sūtra* enjoins that a monk on receiving an order (*ānāniddesa-kare*) from his superior goes to him watching his nods and motions. He is well behaved. He who desires his own welfare should adhere to good conduct. He who desires liberation (*niyogārthin, moksārthin*) will be received everywhere. He should acquire valuable knowledge and avoid what is worthless. He should always be meek and should not be talkative in the presence of the wise.[1] A monk should avoid untruth. He should not tell anything sinful or meaningless or hurtful. On the highway or in a barber's shop (*samare*) a single monk should not stand with a single woman nor should he talk to her. A monk should sally forth at the right time and return at the right time. He should not approach dining people sitting in a row; but should collect alms that are freely given. He should eat a moderate portion at the right time. He should wait for his alms alone, not too far from other monks nor too near them.[2]

There are twenty-two troubles[3] which a monk must learn and know, bear and conquer in order not to be vanquished by them. They are as follows· hunger, thirst, cold, heat, gad-flies, and gnats (all biting or stinging insects as lice), nakedness, women, to be discontented with the objects of control, erratic life, place for study (*nisīhiyā*), lodging, abuse, corporeal punishment, to ask for something (*yāyanā, yācanā*), to be refused, illness, the pricking of grass, dirt, kind and respectful treatment, understanding, ignorance and righteousness. A monk, who is strong in self-control and does penance, should not cut or cause another to cut anything to be eaten nor cook it or cause another to cook it though his body is weakened by hunger. He should know the permitted

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[1] *Uttarādh.*, I, 2, 6–8 [2] *Ibid.*, I, 21–26, 31–33

[3] *Ibid.*, II (*Parīsaha*—that which may cause trouble to an ascetic and which must be cheerfully borne)

measure of food and drink and wander about with a cheerful mind Though troubled by thirst he should not drink cold water. He should try to get distilled water.[1] Wandering about on deserted ways, being thirsty, he should bear the trouble of thirst If a restrained monk occasionally suffers from cold on his wanderings, he should not walk beyond the prescribed time, remembering the teachings of the Master. A monk should not entertain such a thought· 'I have no shelter, and nothing to cover my skin, therefore I shall kindle fire to warm myself'. If a monk suffers from the heat of hot things or from the heat of his body or from summer heat, he should not lament the loss of comfort. A monk should remain undisturbed suffering from insects. He should not scare away insects nor keep them off. He should not kill living beings A monk should not entertain such thoughts. 'My clothes are torn, I shall go naked or I shall get a new suit.' A houseless and poor monk who wanders from village to village should bear the trouble of an ascetic life He should wander about free from sins and perfectly passionless A monk knows that worldly men have a natural liking for women. Knowing this he renounces women and easily performs his duties as a perfect monk. A monk should live on allowed food, he should wander about bearing all troubles in a village or a town or a market place or a city He should acquire no property. He should sit down alone in a burial place or in a deserted town or below a tree. Sitting there he should brave all dangers. A monk who does penances and is strong in self-control will not be affected beyond measure by good or bad lodgings If a layman abuses a monk, he should not be angry with him. If a monk hears bad words, he should silently overlook them and should not take them to heart He should not be angry if beaten. He should not entertain sinful thoughts He should meditate on the law.[2] He should beg food from a householder when his dinner is ready A monk who thinks thus, 'I get nothing today, perhaps I shall get something tomorrow,' will not be grieved by his want of success If a monk suffers pain or falls sick, he should cheerfully make his mind steady and bear the evils that attack him He will be a true monk if he continues to search for the welfare of his soul. If a naked ascetic lies on the grass, his body will be hurt. Though hurt by the grass he will not use clothes[3] A wise monk should not

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[1] It means water which by boiling or some other process has become so changed that it may be regarded as lifeless

[2] *Uttarādhyayana*, II, 26

[3] What is manufactured from threads *Uttarādh*, II, 35

lament his loss of comfort. He should bear all difficulties waiting for the destruction of *karma*.[1] By practising a noble and excellent law he should carry the filth on his body till he expires. He should not evince predilection for a gentleman who salutes him or rises from his seat on his approach or invites him to accept alms in his house. He should not think thus: 'There is no life to come nor an exalted state to be acquired by penances.'

A monk should know what alms may be accepted. He should beg food only for the sustenance of life. Those who explain the marks of the body and who know the foreboding changes in the body are not to be called novices.

As the fallow leaf of the tree falls to the ground, when its days are gone, so the life of men will come to its close.[2] As the life is so fleet and existence so precarious, one should wipe off the sins committed. A rare chance is human birth for the living beings, hard are the consequences of actions. The soul which suffers for its carelessness is driven about in the *saṃsāra* by its good and bad *karma*.[3] It is a rare chance to become an elect. If one believes in the law, he will surely practise it; when human body grows old and hair turns white, the power of human ears decreases, the power of eyes decreases, the power of touch decreases, in short all human power decreases. One should cast aside all attachments and give up wealth. The enlightened and liberated monk should control himself and should preach to all the road of peace.[4]

An intelligent pupil will rise from his seat and answer the teacher's call modestly and attentively (*Uttarādhyayana*, I. 21). A good pupil has the best opinion of his teacher, thinking that he treats him like his son or brother. He should not provoke his teacher's anger nor should he himself grow angry. If the teacher is angry, he should pacify him by kindliness and appease him with folded hands. An intelligent man who has learnt the sacred texts takes his duties upon himself (*namati*, *lit*, bows down). When a worthy teacher is satisfied with a pupil, he will make over to him his vast

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[1] *Nirjarā*

[2] *Uttarādh.*, X. This sermon was preached by Mahāvīra to Gautama to help him to reach *Kevala jñāna*. It contains much of Mahāvīra's doctrine. The effect of the sermon was such as to enable Gautama to cut off love and reach perfection. According to the *Uttarādhyayana Sūtra*, the keeping of the *gupti* is supposed to protect a *religieux* from all temptations.

[3] For the Jain idea of *karma*, B. C. Law, *Jain View of Karma* in *Bhāratīya Vidyā*, Vol. VI, Nos. 7 and 8.

[4] This sermon was delivered by Mahāvīra to his disciple Indrabhūti who belonged to the Gotama gotra.

knowledge of the sacred texts and the pupil will gladden the heart of his teacher by his good deeds [1]

A wise man suffering from heat should not long for a bath or pour water over his body or fan himself He should not care whether he gets alms or not. He should not long for pleasant things He should comfort himself knowing the consequences of actions, as the actions productive of ignorance afterwards take effect.[2] It is difficult for a living being to obtain four things of great value (i) Human birth, (ii) Instruction in the law, (iii) Belief in it, and (iv) Energy in self-control [3] The universe is peopled by manifold creatures who are born in the world in different families and castes for having done various actions. [4] Sometimes they go to the world of gods and sometimes to hells and sometimes they become *asuras* (demons) in accordance with their actions; sometimes they become *Ksatriyas* or *Candālas* or worms or ants. Living beings of sinful actions, who are born again and again, are not disgusted with this *samsāra.* By the destruction of *karma* living beings will reach in due time a pure state and will be born as men [5] Though born as human beings it will be difficult for them to hear the law; having heard it they will do penances, combat their passions, and abstain from killing living beings. It will be difficult for them to believe in the law though they may hear it Many who are shown the right way are led astray.

The pious obtain purity and the pure stand firmly in the law. After having enjoyed in due time the unrivalled pleasures of human life, he will obtain true knowledge by his pure religious merit acquired in a former birth. Knowing that the four requisites are difficult to obtain, he will apply himself to self-control and he will be an eternal *siddha* (perfected one), when he will be able to shake off the remnant of *karma* by his penances [6]

One cannot prolong one's life,[7] therefore one should not be careless. Men who acquire wealth by evil deeds adhering to wrong principles will lose it People in this world and in the next cannot escape the effect of their own actions

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[1] *Uttarādhyayana*, I, 47

[2] *Ibid*, II, 41.

[3] *Ibid*, III, I

cattāri paramamgāni dullāhānīha jantuno |
mānusattam sui saddhā samjamammi ya vīriyam ||

[4] *Ibid*, III, 2

samāvannāna samsāre nānāgottāsu jaisu |
kammā nānāvihā kattu pudho vissambhiyā payā ||

[5] *Ibid*, III, 7

[6] *Ibid*, III, 1, 2

[7] *Cf Sūtrakṛtānga*, I, 2, 2, 21

Wealth will never protect a careless man in this world. Like a wise man trust nobody but be always on the alert.

One cannot quickly arrive at discernment; therefore one should exert one's self, abstain from pleasures, understand the world, guard one's self, and be impartial like a sage. External things weaken the intellect and allure many; therefore keep them out of mind. Remove pride, delusion, greed and deceit. Heretics who are impure and proud are always subject to love and hatred and they are wholly under the influence of their passions. Despising them as unholy men, one should desire virtues till the end of one's life.[1]

There are two ways of life ending with death.[2] (i) death with one's will, and (ii) death against one's will. Death against one's will is the death of an ignorant man and it happens to him several times. Death with one's will is the death of a wise man and it happens once as in the case of a *Kevalin*.[3] A fool being attached to pleasures does cruel actions. One who is attached to pleasures and amusements will be caught in the trap of deceit. The pleasures of this life are in your hand but the future pleasures are uncertain. It is doubted whether there is any next world. An ignorant man kills, lies, deceives, drinks wine and eats meat, thinking that this is the right thing to do. A man desirous of wealth and women accumulates sins by his act and thought. Fools who do cruel deeds will suffer violently. When death really comes, the fool trembles in fear. He dies the death against one's will. Some householders are superior to some monks in self-control. But the saints are superior to all householders in self-control. A faithful man should practise the rules of conduct for householders. He should never neglect the fast. Those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passions, go to the highest regions. The virtuous and the learned do not tremble in the hour of death. A wise man will become calm through patience with an undisturbed mind at the time of death. When the right time for death has come, a faithful monk should in the presence of his teacher suppress all emotions of fear or joy and wait for his end. When the time for quitting the body has come, a sage dies the death with one's will.[4]

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[1] *Uttarādhyayana*, IV, 10–13 [2] *Ibid*, V, 1–32

[3] He possesses *kevalajñāna* or omniscience He is all seeing and all-knowing He has obtained the fifth degree of knowledge *Cf Apariseṣa* in Buddhism *Vide Jaina Sūtras*, I, pp 260–264 It is the highest and unlimited knowledge

[4] *Cf Ācārānga Sūtra*, I, 7, 8

All men who are ignorant of truth are subject to pain. A wise man, who considers well the ways that lead to bondage and birth, should search for the truth A man of pure faith should realize the truth that he will have to suffer for his own deeds.[1]

Clever talking will not work salvation. Fools though sinking lower and lower through their sins believe themselves to be wise men. One should wander about carefully in this endless *samsāra* One should never desire worldly objects but sustain one's body only to be able to annihilate one's *karma* Recognizing the cause of *karma* one should wander about waiting for one's death.[2] One should conduct one's self so as to commit no sin.

An ignorant man kills, tells lies, robs on the highway, steals goods, and deceives others [3] He is to go to the world of the *asuras* (demons) against his will. Those men, who through the exercise of various virtues become pious householders, will surely reap the fruit of their actions A virtuous man cheerfully attains the state of gods. He who has not given up pleasures will not be able to reach the true end of his soul. He will go astray again and again though he has been taught the right way. A sinner will be born in hell and a virtuous man will be born in heaven.

The best of sages, who is free from delusion and possesses perfect knowledge and faith, seeks for the benefit and eternal welfare and for the final liberation of all beings.

Stupid sinners go to hell through their superstitious beliefs. One should not permit the killing of living beings. A careful man does not injure living beings. In thoughts, words, and acts he should not do anything injurious to worldly beings.

It is difficult to satisfy anybody. The more one gets the more one wants A man's desire increases with his means. One should not desire women who continually change their minds, who entice men and then make a sport of them as of slaves.[4]

One who is ignorant of truth, egoistical, greedy, without self-discipline, and who talks loosely, is devoid of learning. Egoism, delusion, carelessness, illness, and idleness are the five causes which render good discipline impossible. Discipline is called virtue for eight causes (1) not to be fond of mirth, (2) to control oneself, (3) not to speak evil of others, (4) not to be without discipline, (5) not to be of wrong dis-

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[1] *Uttarādhyayana*, VI, 1–3, *Cf* *Sūtrakṛtānga*, I, 9, 5
[2] *Ibid*, VI, 10–14 [3] *Ibid*, VII, 5 [4] *Ibid*, VIII, 17-18

cipline, (6) not to be covetous, (7) not to be choleric, and (8) to love truth.[1]

He who is well protected by the five *samvaras*[2] and is not attached to this life, who abandons his body, who is pure, and does not care for his body, wins the greatest victory.

Karma is produced by sinful thoughts and it is by the influence of this *karma* that Citra and Sambhūta were separated. All singing is but prattle, all dancing is but mockery[3], all ornaments are but a burden and all pleasures produce but pains.[4] Pleasures which are liked by the ignorant and which produce pain, do not delight pious monks, who do not care for pleasures but are intent on the virtue of right conduct. He who has done no good deeds in this life and who has not practised the Law, repents for it in the next world, when he has become a prey to death which carries off a man in his last hour. He alone will have to share his suffering, neither his kinsmen nor his friends, nor his relations will bear it, for *karma* follows the doer.[5] Life drags on towards death continuously, and old age carries off the vigour of man.[6] Time elapses and the days quickly pass Pleasures of men are not permanent. They come to a man and leave him just as a bird leaves a tree devoid of fruits. If one is unable to give up pleasures then he must do noble actions, follow the Law and have compassion for all creatures. Brahmadatta, king of the Pañcālas, did not act on the advice of the saint. He enjoyed the uttermost pleasures and afterwards sank into the deepest hell. Citra, the great sage of excellent conduct and penance, was indifferent to pleasures; after he had practised the highest self-control, he reached the highest stage of self-perfection.[7]

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[1] *Uttarādhyayana*, XI, 4, 5

[2] *Samvara* is preventing by means of *samitis* and *guptis* the sins or influx of the *karma* upon the soul *Samvara is the practice of self-restraint* with regard to the body, speech and mind It is the other aspect of *dukkhakārikā* or *tapas* It is included in the *Navatattva* or the doctrine of nine terms (B C Law, *Mahāvira His Life and Teachings*, pp 89 90)

[3] *Cf* *Anguttara*, I, 261—'singing is lamentation, dancing causes madness' (*Runnam idam bhikkhave ariyassa vinaye yadidam gītam, ummattakam idam bhikkhave ariyassa vinaye yadidam naccam*)

[4] *Uttarādhyayana*, XIII, 8, 16, 17

Sabbam vilaviyam gīyam sabbam naṭṭam vidambiyam ।
sabbe ābharaṇā bhārā sabbe kāmā duhābahā ॥ 16
vālābhirāmesu duhāvahesu na tam suham kāmaguṇesu rāyam ।
virattakāmān tavohanānam yam bhikkhunam sīlaguṇe rayānam ॥ 17

[5] *Ibid*, XIII, 21–23

[6] *Ibid*, XIII, 26

[7] *Ibid*, XIII, 31-35

The lot of man is transitory and precarious His life does not last long. He finds no delight in domestic life.[1] Pleasures bring only a moment's happiness But suffering for a long time brings intense suffering and no happiness Pleasures are an obstacle to the liberation from existence, and are a mine of evils.[2] The soul cannot be apprehended by the senses because it possesses no corporeal form and since it has no corporeal form, it is eternal. The fetter of the soul has been traced to its bad qualities and this fetter is described as the cause of worldly existence. Being ignorant of the Law human beings formerly did sinful actions and through their wrong-mindedness they could not enter the Order. Mankind is harassed by death. It is taken hold of by old age. The day that goes by will never return. He who has acquired righteousness may look upon death as his friend [3] Faith will enable him to put aside attachment.[4] The pleasures are causes for the continuance of worldly existence.[5] One should be cautious in this matter He should learn the Law thoroughly, practise severe penance, being of firm energy.[6]

A man of limited knowledge talks foolishly on these four heads: the existence of the soul, its non-existence, idolatry, and the inefficiency of knowledge. The man who commits sin will go to hell but those who have walked the road of righteousness will obtain a place in heaven. One should live and walk about according to the rules of self-control.

Soul (*jīva*), the inanimate things (*ajīva*), the binding of the soul by *karma* (*bandha*), merit (*punya*), demerit (*pāpa*), that which causes the soul to be affected by sins (*āśrava*), the prevention of sins by watchfulness (*samvara*), annihilation of *karma* (*karmaksaya*) and final deliverance (*moksa*) are the nine truths.[7]

Faith is produced by nature (*nisarga*), instruction (*upadeśa*), command (*ājñā*), study of the *sūtras*, suggestion (*bīja*), comprehension of the meaning of the sacred lore (*abhigama*), complete course of study (*vistāra*), religious

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[1] *Uttarādhyayana*, XIV, 7
[2] *Ibid*, XIV, 13
[3] *Ibid*, XIV, 19, 20, 21, 23, 24, 26, 27
[4] *Ibid*, XIV, 28
[5] *Ibid*, XIV, 47
[6] *Ibid*, XIV, 49-50.
[7] *Ibid*, XXVIII, 14 This is known as the *Navatattva* or the doctrine of nine terms, which represents the main system of Jainism *Jīva* and *ajīva* comprehend the world of existence as known and experienced The world of life is represented by the six classes of living beings, while the movable things are the fire lives, wind lives, and those with an organic body *Samvara* is the principle of self-control by which the influx of sins is checked The category of *samvara* comprehends the whole sphere of right conduct

exercise (*kriyā*), brief exposition (*saṃkhepa*) and Law[1] (*dharma*).

He who truly understands by a spontaneous effort of his mind the nature of soul, inanimate things, merit and demerit and who puts an end to sins (*āśravasamvara*), believes by nature. He who believes these truths having learnt them from somebody else believes by instruction. He who has got rid of love, hatred, delusion and ignorance believes by command. He who obtains righteousness by the study of the *sūtras* believes by the study of the *sūtras*. He who knows the sacred lore believes by the comprehension of the sacred lore. He who understands the true nature of all substances believes by a complete course of study. He who sincerely performs all duties by right knowledge, faith, etc., believes by religious exercise. He who is not versed in the sacred doctrines believes by brief exposition. He who believes in the truth of the realities believes by the Law. There is no right conduct without right belief, it must be cultivated for obtaining the right faith; righteousness and conduct originate together or righteousness precedes conduct.[2] Without right faith there is no right knowledge, without right knowledge there is no virtuous conduct, without virtues there is no deliverance, and without deliverance (*mokṣa*) there is no perfection.[3]

Conduct which produces destruction of *karma* is the avoidance of everything sinful, the initiation of a novice, purity produced by peculiar austerities and destruction of desire and sins.[4]

Austerities are two-fold: external and internal. By knowledge one knows things, by faith one believes in them, by conduct one gets freedom from *karma* and by austerities one reaches purity.[5] Great sages whose object is to get rid of all misery proceed to perfection having destroyed their *karma* by control and austerities.

Mahāvīra has given instructions regarding exertion in righteousness. Those who believe in it, accept it, practise it, comply with it, study it, and understand it, have obtained perfection, enlightenment, deliverance and final beatitude.

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[1] *Uttarādhyayana*, XXVIII, 16 [2] *Ibid*, XXVIII, 29

[3] *Ibid*, XXVIII 30 *Mokṣa* is the essential point in the teachings of Mahāvīra, which is generally understood as emancipation It really means the attainment of the highest state of sanctification by the avoidance of pains and miseries of worldly life Even at this stage the soul appears to be the same without the least change in its condition It is the *summum bonum* or the state of perfect beatitude as attained It may also mean final deliverance or liberation from the fetters of worldly life and total annihilation or extinction of human passion

[4] *Ibid*, XXVIII, 32 33 [5] *Ibid*, XXVIII, 34-35

He has dealt with the following subjects:—(1) *Longing for liberation* (*saṃvegenaṃ*). By the longing for liberation, the soul obtains an intense desire for the Law. By an intense desire for the Law, he quickly arrives at an increased longing for liberation. He destroys anger, pride, deceit and greed. He becomes possessed of right faith and by the purity of faith, he will reach perfection after one birth. (2) *Disregard of worldly objects* (*nibbedenaṃ*). By disregard of worldly objects, the soul quickly feels disgust for pleasures enjoyed by men, gods and animals. He becomes indifferent to all objects; thereby he ceases to engage in any undertaking with the result that he enters the road to perfection. (3) *Desire for the Law* (*dhammasaddhāenaṃ*). By the desire for the Law, the soul becomes indifferent to pleasures. He abandons the life of householders and as a houseless monk, he puts an end to all pains, mental and bodily. (4) *Obedience to the co-religionists and to the guru* (*gurusāhammiya-sussūsaṇāya*). By obedience to them, the soul obtains discipline. By discipline and avoidance of misconduct he avoids being born as a denizen of hell, by devotion to the guru, he obtains birth as a good man and gains perfection and beatitude. (5) *Confession of sins before the guru* (*āloyanayā*). By this act the soul gets rid of the thorns of deceit, wrong belief, etc He obtains simplicity and annihilates *karma*. (6) *Repenting of one's sins to oneself* (*nindanayā*). By this act, the soul obtains repentance and becoming indifferent by repentance, he prepares for himself an ascending scale of virtues by which he destroys *karma*. (7) *Repenting of one's sins before the guru* (*garihanayā*). By this act the soul obtains humiliation He will leave off all blameable occupations and apply himself to praiseworthy occupations (8) *Moral and intellectual purity of the soul* (*sāmāi*) By such purity the soul ceases from sinful occupations. (9) *Adoration of the 24 Jinas* (*caubbisattha*). By this adoration, the soul arrives at purity of faith. (10) *Paying reverence to the guru* (*vandanā*). By this act the soul destroys such *karma* as leads to birth in low families He wins the affection of the people and brings about general good will. (11) *By expiation of sins* (*padikkamane*), the soul obviates transgressions of the vows, thereby he stops the *āśravas* or sins. (12) *By a particular position of the body* (*kāyussagge*), the soul gets rid of past and present transgressions which require *prāyaścitta* (expiatory rites) (13) *By self-denial* (*paccakkhāne*), the soul shuts the doors of the *āśravas*[1] and prevents desires from arising in him (14)

[1] *Āśrava* is that which causes the soul to be affected by sins

By praises and hymns (*thavathuimaṅgalenaṃ*) he obtains wisdom consisting in knoweldge, faith and conduct. (15) *By keeping the right time* (*kālapaḍilehanayā*), he destroys *karma* which obstructs right knowledge. (16) *By practising penance* (*pāyacchittakaraṇe*), he gets rid of sins and commits no transgressions. (17) *By begging forgiveness* (*khamāvaṇayā*), he obtains happiness of mind. (18) *By study* (*sajjhāena*), he destroys *karma* which obstructs right knowledge. (19) *By the recital of the sacred texts* (*vāyanae*), he obtains destruction of *karma* and preserves the sacred lore. (20) *By questioning the teachers* (*padipucchanayā*), he arrives at a correct comprehension of the *sūtra* and its meaning. (21) *By repetition* (*padiyattanayā*), he reproduces the sounds or syllables and commits them to memory. (22) *By pondering* (*anuppehā*) on what he has learnt, he loosens the firm hold which the seven kinds of *karma* have upon the soul; he shortens their duration and mitigates their power. (23) *By religious discourses* (*dhammakahā*), he obtains destruction of *karma*, he exalts the creed and by exalting the creed he acquires *karma* for the future bliss. (24) *By the acquisition of sacred knowledge* (*suyassaārāhanayāe*) he destroys ignorance. (25) *By concentration of his thoughts* (*egaggamanasamnivesanayā*), he obtains stability of the mind. (26) *By control* (*samjame*), he obtains freedom from sins. (27) *By austerities* (*tavena*) he cuts off *karma*. (28) *By cutting off karma* (*bodānena*) he obtains freedom from actions. (29) *By renouncing pleasures* (*suhasāyena*) he obtains freedom from false longing. (30) *By mental independence* (*appadivaddhayā*), he gets rid of attachment. (31) *By using unfrequented lodgings and beds* (*vicittasayanāsana sevanayā*), he obtains *gupti* or conduct. He will be steady in his conduct. (32) *By turning from the world* (*viniyattanayā*), he will strive to do no bad actions. (33) *By renouncing collection of alms in one district only* (*ekamandalyām āhārakaranam*), he overcomes obstacles. (34) *By renouncing articles of use* (*ubahipaccakkhānena*), he obtains successful study. (35) *By renouncing food* (*āhārapaccakkhānena*) he ceases to act for the sustenance of his life. (36) *By conquering his passions* (*kasāyapaccakkhānenam*) he becomes free from passions. (37) *By renouncing activity* (*Yogapaccakkhānena*) he obtains inactivity. By ceasing to act, he acquires no new *karma* (38) *By renouncing his body* (*sarīrapaccakkhānena*) he acquires the pre-eminent virtues of the *siddhas* (perfected ones). (39) *By renouncing company* (*sahāyapaccakkhānena*) he obtains singleness and avoids disputes, quarrels, passions, etc. (40) *By renouncing all food* (*bhattapaccakkhāṇena*) he prevents his birth many times. (41)

By perfect renunciation (*sahbhāvapaccakkhānena*) he enters the final stage of pure meditation wherefrom there is no return (42) *By conforming to the standard of monks* (*padirūvanayā*) he obtains ease and will be careful He will inspire all beings with confidence and practise austerities (43) *By doing service* (*veyāvaccena*) he acquires *karma* which brings about for him the name and family name of a *Tīrthakara*. (44) *By fulfilling all virtues* (*sabbagunasampannayā*) he will not be born again. (45) *By freedom from passions* (*vīyarāgayā*), he destroys the ties of attachment and desire. (46) *By patience* (*khanti*), he overcomes troubles (47) *By freedom from greed* (*mutti*) he obtains voluntary poverty (48) *By simplicity* (*ajjave*), he will become upright. (49) *By humility* (*mahave*) he will acquire freedom from self-conceit. (50) *By sincerity of mind* (*bhāvasacce*), he will obtain purity of mind (51) *By sincerity of religious practice* (*karanasacce*), he obtains proficiency in it. (52) *By sincerity of acting* (*jogasacce*), he will become pure in his actions (53) *By watchfulness of his mind* (*managuttayā*), he concentrates his thoughts [1] (54) *By watchfulness of speech* (*vayaguttayā*), he is free from prevarication (55) *By watchfulness of the body* (*kāyaguttayā*), he obtains *samvara* (restraint) (56) *By discipline of the mind* (*manasamāhāranayā*), he obtains concentration of his thoughts. (57) *By discipline of the speech* (*vayasamāhāranayā*), he obtains development of faith. (58) *By discipline of the body* (*kāyasamāhāranayā*), he obtains development of conduct. He may obtain perfection, enlightenment and deliverance. (59) *By possession of knowledge* (*ñānasampannayā*), he acquires an understanding of words and their meanings (60) *By possession of faith* (*damsanasampannayā*) he destroys wrong belief (61) *By possession of conduct* (*cārittasampannayā*) he obtains stability (62) *By subduing the organ of hearing* (*soindiyaniggahenam*) he overcomes his delight in all pleasant or unpleasant sounds, he acquires no new *karma* and destroys the old one (63–66). All these apply also to his subduing the organs of sight, smell, taste and touch with regard to pleasant colours, smells, tastes and touches (*cakkhindiyaniggahe, ghānindiyaniggahe, jihvindiyaniggahe, phāsindiyaniggahe*) (67–71). *By conquering anger* he obtains patience. *By conquering pride* he obtains simplicity *By conquering deceit* he obtains humility *By conquering greed* he obtains content *By conquering love, hatred and wrong belief*, he exerts himself for right knowledge, faith and conduct After destroying various kinds of *karma*

[1] *Uttarādhyayana*, XXIX, 1–53

he obtains absolute and complete knowledge and faith (*kohavijae, mānavijae, māyāvijae, lobhavijae, pijjadosamicchādamsanavijae*). (72) *By stability* (*selesī*).[1] He first stops the functions of his mind, then the functions of the speech, then those of the body, at last he ceases to breathe. During the time required for pronouncing five short syllables, he is engaged in the final pure meditation in which all functions of his organs have ceased and he at the same time destroys the four remnants of *karma*. (73) *Freedom from karma* (*akammayā*) The soul after having got rid of his *audārika kārmana* bodies takes the form of a straight line, goes in a moment without touching anything and taking up no space, and then the soul develops into the natural form and obtains perfection.[2]

A person becomes free from sins by abstaining from life-slaughter, falsehood, theft and sexual indulgence. He becomes free from sins by possessing the five *samitis* and the three *guptis*, by freedom from passions, by subduing the senses, by conquering conceit and avoiding delusions.[3]

As pointed out before, austerities are of two kinds: external and internal. External austerities are fasting, abstinence, collecting alms, abstention from dainty food, mortification of the flesh, and taking care of one part of the body. Fasting is of two kinds: temporary fasting and fasting which precedes and ends with death. The temporary fasting is of six kinds: (1) in the form of a line—if four fasts of two, three, four and five days are performed in this order, they form a line, (2) in the form of a square, (3) in the form of a cube, (4) of a sixth power, (5) of a twelfth power, and (6) of any arrangement. Fasting which is to precede death is of two kinds with regard to the motions of the body. with change of position and without change.

Abstinence is briefly of five kinds: with regard to substance, place, time, state of mind and development. He

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[1] *Lit* the state of a mountain (*śailesī*), *Uttarādhyayana*, XXIX

[2] *Uttarādhyayana*, XXXIX, 73 Every *jīva* has two bodies, *kārmana* and *taijasa*, and also a third which may be *audārika* or *vaikreya* Every *jīva* save and except a Perfected One forms round it through its *karma* a body which is called its *kārmana* body and another invisible body, *taijasa*, which at its death will enable it to assume a new form These two unseen bodies are indestructible S Stevenson, *Heart of Jainism*, p 206 *Cf* the Upanisadic conception of the *sthūla*, *sūkṣma* and *kārana* bodies assumed by the soul

[3] *Uttarādhyayana*, XXX

Pānivahamusāvāyā adattamehunapariggahā virao I
Rāibhoyanavirao jīvo bhavai anāsavo II 2
Pañcasamio tigutto akasāo jiindio I
Agāravo ya nissallo jīvo hoi anāsavo II 3

who takes less food than he usually does, performs abstinence with regard to substance.

Place means a village, capital, mine, settlement of a wild tribe, poor town, town with a harbour, a large town, an isolated town, a hermitage, a halting place, a resting place, garden house, etc.[1]

Abstinence with regard to time is observed by him who goes about in the time of the four *Paurūshīs*[2] of the day. If he collects alms in a part of the third *Paurūshī* or in its last quarter, he observes abstinence with reference to time.

Abstinence with regard to the state of mind is observed by him who accepts alms from a man or a woman, from an adorned or unadorned person, if that person does not change his disposition or condition.

The ten persons entitled to service are: (1) *ācārya*, (2) *upādhyāya*, (3) *sthavira*, (4) *tapasvin*, (5) *glāna*, (6) *saiksha*, (7) *sādharmika*, (8) *kula*, (9) *gana*, and (10) *sangha*.[3]

Study is five-fold: Saying or learning one's lesson, questioning the teacher about it, repetition, pondering and religious discourse.

One should not meditate on painful and sinful things, one should meditate on the Law with a collected mind. This is meditation. If a monk remains motionless while lying down, sitting or standing upright, this is called abandoning of the body which is one of the internal austerities.[4]

One should practise self-control. Love and hatred are two evils which produce bad *karma*. If a monk always avoids them, he will not be subject to transmigration. A monk, who always avoids the thrice three-fold hurtful, conceited and delusive acts, will not be subject to transmigration. Hurtful acts (*danda*) are threefold as referring to thoughts, words and acts. Conceited acts (*gārava*) include pride of riches, of taste, and of pleasure or fashion. Delusive acts are *māyā*, *nidāna*, and false-belief (*mithyādarśana*). A monk who well bears calamities will not be subject to transmigration. A monk who always avoids the four different

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[1] *Uttarādhyayana*, XXX, 16–18

Gāme nagare taha rāyahāninigame ya āgare pallī |
Khede Kabbadadonamuhapattanamadambasambāhe ||
āsamapae vihāre sannivese samāyaghose ya |
thalisenā khandhāre satthe samvattakotte ya ||
vādesu vā racchāsu vā gharesu vā evamittiyam khettam |
kappai u evamāi evam khettena ja bhave ||

[2] A *paurūshī* is the fourth part of a day or a night, about the time of the equinoxes when the day or the night contains 12 hours, the *paurūshī* contains 3 hours.

[3] *Uttarādhyayana*, XXX, 33

[4] *Ibid.*, XXX, 35-36

kinds of praises, passions, expressions of the emotions, and of the four meditations, will not be subject to transmigration. A monk who always exerts himself with regard to the five vows, the five objects of sense, the five *samitis* and the five actions, will not be subject to transmigration. A monk who always exerts himself with regard to the six *leśyās*,[1] the six kinds of bodies and the six regular functions as eating, will not be subject to transmigration. A monk who always exerts himself with regard to the seven rules of accepting alms and the seven causes of danger to others, will not be subject to transmigration. A monk who always exerts himself with regard to the eight objects of pride, and the tenfold Law of the monks, will not be subject to transmigration. The eight objects of pride are caste, family, beauty, piety, knowledge, success, power and intelligence.[2] A monk who always exerts himself with regard to the eleven duties of the *upāsakas* (lay disciples) and the twelve duties of the *bhikkhus* will not be subject to transmigration. A monk who always exerts himself with regard to the thirteen actions productive of *karma*, fourteen kinds of the living beings, and the fifteen places of punishment of the wicked, will not be subject to transmigration. A monk who always exerts himself with regard to the sixteen *gāthās*, eighteen kinds of continence and nineteen *jñātādhyayanas*[3] will not be subject to transmigration. A monk who always exerts himself with regard to the twenty-one forbidden actions, and the twenty-two troubles, will not be subject to transmigration. A monk who always exerts himself with regard to the twenty-three lectures of the *Sūtrakṛtāṅga*, the twenty-five clauses, and the twenty-six chapters of the *dasās*,[4] will not be subject to transmigration. A monk who always exerts himself with regard to the twenty-seven virtues of the laity and the twenty-eight lectures of the *Prakalpa*,[5] the twenty-nine causes of wrong knowledge, the thirty causes of delusion, the thirty-one qualities of the perfected ones, the thirty-two pure operations of mind, speech and body, and the thirty-three articles regulating the intercourse between monks, specially pupils and teachers, will not be subject to transmigration.[6]

By the teaching of true knowledge, by the avoidance of ignorance and delusion and by the destruction of love and

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[1] *Leśyā* is said to be that by means of which the soul is tinted with merit and demerit. It arises from *yoga* or *kaṣāya*, namely, the vibrations due to the activity of body, mind or speech or passions. It means soul type (Leumann, *Aupapātika sūtra*, Glossary.)

[2] *Cf. Sūtrakṛtāṅga* II, 2, 17

[3] *Nāyādhammakahāo*

[4] *Uvāsagadasāo*

[5] *Ācārāṅga Sūtra*

[6] *Uttarādhyayana*, XXXI, 15–20

hatred one arrives at deliverance which is nothing but bliss. One should serve the *guru* and the old teachers, avoid foolish people, apply oneself earnestly to study, and to ponder jealously on the meaning of the *sūtras*. A monk engaged in austerities, who longs for righteousness, should eat the proper quantity of allowed food, should select a companion of right understanding, and should live in a solitary place. If he does not meet with a suitable companion, he should live by himself abstaining from sins and not devoted to pleasures. Love and hatred are caused by *karma* which has its origin in delusion. *Karma* is the root of birth and death. Misery consists in birth and death. Misery ceases on the absence of delusion, delusion ceases on the absence of desire, desire ceases on the absence of greed, and greed ceases on the absence of property [1] Pleasant food (*rasā*) should not be enjoyed with preference, for it generally makes men overstrong (*driptikara*), and desires rush upon the strong. The mind of those who always live in unfrequented lodgings, who eat low food, who subdue their senses, and who are vanquished as disease is by medicine, will not be attached by love. A monk engaged in penance should not allow himself to watch the shape, beauty, coquetry, laughter, prattle, gestures, and glances of women nor retain a recollection of them in his mind. Not to look at, not to long for, not to think of, not to praise womankind—this is fit for the meditation of the noble ones and it is always wholesome to those who delight in chastity [2] Those who possess the three *guptis* cannot be disturbed by well-adorned goddesses. To a man who longs for liberation, who is afraid of *samsāra* and lives according to the Law, nothing in the world offers so many difficulties as women who delight the mind of the ignorant. To those who have overcome the attachment of women, all others will offer no difficulties From the desire of pleasure arises the misery of the whole world. Whatever misery of mind and body there is, the dispassionate will put an end to it. A monk who is engaged in austerities, who longs for righteousness, should not fix his thoughts on the pleasant objects of the senses. He who is passionately fond of colours will come to untimely ruin. He who passionately hates a colour, will at the same moment suffer pain. He who is very fond of a lovely colour hates all others, hence a fool suffers misery He who has a passion for colour will kill many movable and immovable beings A passionate fool intent on his personal

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[1] *Cf* B C Law, *Concepts of Buddhism*, pp 28 ff

[2] *Cf* Instructions to Nanda, *Saundarananda Kāvya*, Cantos 8 and 9

interest torments those beings in many ways. When he is not satisfied with these colours and his craving for them grows stronger and stronger, he will become discontented. Misled by greed he will take another's property. When he is overcome by a violent desire, he takes another's property and when he is not satisfied with those colours, then his deceit and falsehood increase on account of his greed; yet he will not get rid of his misery. A man who is indifferent to true colours[1] is free from sorrows. All such passions as anger, pride, deceit, greed, disgust, aversion to self-control, delight in sensual things, mirth, fear, sorrow, carnal desire for women, arise in a man who is attached to pleasures. When he ceases to desire the objects of the senses, his desire for pleasures will become extinct. A dispassionate man who has performed all duties, will quickly remove the obstacles to right knowledge and right faith Then he knows and sees all things. He is free from delusions, hindrances and sins. He is proficient in meditation and being pure he will arrive at beatitude. He will get rid of all misery which always afflicts mankind. He becomes infinitely happy and obtains the final aim.[2]

There are eight kinds of *karma*:[3] (1) which acts as an obstruction to right knowledge (*jñānāvaranīya*). (2) which acts as an obstruction to right faith (*darśanāvaranīya*), (3) which leads to experiencing pain or pleasure (*vedanīya*), (4) which leads to delusion (*mohanīya*), (5) which determines the length of life (*āyuhkarma*). (6) which determines the name or individuality of the embodied soul, (7) which determines *gotra* or family name, and (8) which prevents a person from entering the path leading to eternal bliss (*antarāya*).[4]

Obstruction to knowledge is five-fold: (*a*) obstruction to knowledge derived from the sacred books (*śruta*); (*b*) obstruction to perception (*ābhinibodhika*), (*c*) obstruction to supernatural knowledge (*avadhijñāna*). (*d*) knowledge of the

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[1] *Leśyā* is the term signifying colour (*Sūtrakrtānga*, 1 6 13, *Jaina Sūtras*, II, p 196 f n) The classification of living beings in terms of six colours may be traced in Pārśva s doctrine of six *jīvanikāyas* (*Ācārānga*, II 15 16)

[2] *Uttarādh* , XXXII

[3] *Karma* is the deed of the soul It is a material forming a subtle bond of extremely refined karmic matter which keeps the soul confined to its place of origin or the natural abode of full knowledge and everlasting peace

[4] *Uttarādh* , XXXIII , 1–3

Attha kammāim vocchāmi ānupubbim jahākamam |
jehim vaddho ayam jīvo samsāre parivattai ||
nānassāvaranijjam damsanāvaranam tahā |
veyanijjam tahā moham āukammam taheva ya ||
nāmakammam ca goyam ca antarāyam taheva ya |
evameyāi kammāim attheva u samāsao ||

thoughts of other people (*manahparyāya*), (e) the highest, unlimited knowledge (*kevala*).[1] The following are the different kinds of obstruction to right faith: sleep, activity, very deep sleep, a high degree of activity, a state of deep-rooted greed. *Vedanīya* is two-fold: pleasure and pain. *Mohanīya* is two-fold as referring to faith and conduct. The three kinds of *Mohanīya* referring to faith are right faith, wrong faith, and faith, partly right and partly wrong. The two kinds of *Mohanīya* referring to conduct are (1) what is experienced in the form of the four cardinal passions, and (2) what is experienced in the form of feelings different from them.[2] *Āyuṣka* is four-fold. denizens of hell, brute creation, men and gods. *Nāma* is two-fold: good and bad. *Gotra* is two-fold: high and low *Antarāya* is five-fold as preventing gifts, profits, momentary enjoyment, continuous enjoyment, and power. The number of atoms of every *karma* is infinite. The *karma* in the six directions of space binds all souls. The six directions of space are the four cardinal points. The number of perfected souls is infinite.[3]

The *leśyās* are different conditions produced in the soul by the influence of different *karma*. They are, therefore, not dependent on the nature of the soul, but on the *karma* which accompanies the soul. They are named in the following order: black, blue, grey, red, yellow, and white.[4] The black *leśyā* has the colour of a rain cloud, a buffalo's horn. The blue *leśyā* has the colour of the blue *aśoka* (*Jonesia asoka*) having red flowers. The grey *leśyā* has the colour of the flower of *atasī* (*Linum usitatissimum*) having blue flowers. The red *leśyā* has the colour of vermilion. The yellow *leśyā*

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[1] The first kind of knowledge corresponds to what the Buddhists call *sutamayāpaññā*, the second kind to what they call *cintāmayāpaññā*, the third kind to what they call *viloLana*, the fourth kind to what they call *cetopariyāñāna* and the fifth kind to what they call *sabbaññutā* or omniscience consisting in three faculties of reviewing and recalling to mind all past existences with details, of perceiving the destiny of other beings according to their deeds, and of being conscious of the final destruction of sins *Cf Tattvārtha Sūtra*, i, 9. *Kevala* means that which is limited by the object, that which is sufficient to survey the field of observation *Cf Kalpasūtra*, 15. *Manahparyāyajñāna* is defined in the *Ācārāṅga Sūtra* (II, 15, 23) as a knowledge of the thoughts of all sentient beings *Kevalajñāna* is defined in the same text as omniscience enabling a person to comprehend all objects and to know all conditions of the worlds of gods, men and demons (II, 15, 25)

[2] *Uttarādh*, XXXIII, 5–10 [3] *Ibid*, XXXIII, 12–18, 24

[4] The Buddhist idea of contamination of mind by the influx of impurities from outside, illustrated by the simile of a piece of cloth dyed blue, red, yellow or the like, would seem to have some bearing on the Jain doctrine of the six *leśyās*, which is merely hinted at in the *Sūtrakṛtāṅga* (I, 4, 21) where a Jain saint is described as a person whose soul is in a pure condition (*leśyā*) and fully explained in the *Uttarādhyayana* (XXXIV) The Jaina religious efforts are directed towards the acquisition of pure *leśyā* (*Sūtrakṛtāṅga*, I, 10, 15)

has the colour of orpiment. The white *leśyā* has the colour of conch-shell. The taste of the black *leśyā* is more bitter than that of *tumbaka* (*Lagenaria vulgaris*). The taste of the blue *leśyā* is more pungent than black pepper and dry ginger. The taste of grey *leśyā* is sourer than that of unripe mango. The taste of red *leśyā* is more pleasant than that of ripe mango. The taste of yellow *leśyā* is better than that of excellent wine and various liquors, honey and *Maireyaka*. The taste of white *leśyā* is better than that of dates, grapes, milk and pounded sugar The degrees of the *leśyās* are three or nine or twenty-seven or eighty-one or two hundred and forty-three. Each of these degrees is three-fold low, middle and high. A man who acts on the impulse of the five sins, who commits cruel acts, who is wicked and mischievous, develops the black *leśyā* A man who has anger, ignorance, hatred, wickedness, deceit, greed, carelessness, love of enjoyment, etc., develops the blue *leśyā*. A man who is dishonest in words and acts, a heretic, deceiver, a thief, etc , develops the grey *leśyā*. A man who is humble, well-disciplined, restrained, free from deceit, who loves the Law, develops the red *leśyā* A man who controls himself, who is attentive to his study and duties, develops the yellow *leśyā* A man who controls himself, who abstains from constant thinking about his misery, who is free from passion, who is calm and who subdues his senses, develops the white *leśyā*. The black, blue, and grey *leśyās* are the lowest *leśyās*, through them the soul is brought into miserable courses of life. The red, yellow and white *leśyās* are the good *leśyās*, through them the soul is brought into happy courses of life. In the first and last moment of all these *leśyās*, when they are joined with the soul, the latter is not born into a new existence.[1]

Things without life are (1) possessing form, and (2) formless. There are ten kinds of formless things, e g. *dharma*, *adharma*, space, division, time (*addhāsamaya*), etc [2] *Dharma*, *adharma* and space are ever without beginning and end. The four kinds of things possessing form are compound things, their divisions, their indivisible parts and atoms. Subtile things occur all over the world. Living beings are

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[1] *Uttarādhyayana*, XXXIV

[2] *Ibid* , XXXVI, 4–6

Rūvino cevarūvī ya ajīvā duvihā bhave |
arūvī dasahā vuttā rūvino ya caubbihā ||
dhammatthikāe taddese tappaese ya āhie |
ahamme tassa dese ya tappaese ya āhie ||
āgāse tassa dese ya tappaese ya āhie |
addhāsamae ceva arūvī dasahā bhave ||

of two kinds: those still belonging to the *samsāra* and the perfected souls. The perfected souls have no visible form. They are developed into knowledge and faith and they possess paramount happiness. Living beings are of two kinds: movable and immovable. The earth-lives are of two kinds: subtile and gross. The subtile earth is but of one kind as there is no variety. Plants are of two kinds: subtile and gross. There are three kinds of immovable living beings and three kinds of movable beings. The fire-lives are of two kinds subtile and gross ones. Denizens of hells are of seven kinds according to the seven hells. Animals are of three kinds: aquatic, terrestrial, and aerial. Those souls who cherish wrong views, who commit sins and kill living beings, will not reach enlightenment at the time of death. Those who cherish right views, do not commit sins and are enveloped in white *leśyā*, will reach enlightenment at the time of death. Those who love the creed of the Jinas and piously practise it, will be pure and free from passions and will in due time get out of the circle of births. Miserable men who do not know the creed of the Jinas will many times commit unholy suicide and die against their will. Those who are well versed in the sacred lore and possess much knowledge, who awaken piety in others and appreciate the good qualities, are worthy to hear the doctrine of salvation. Those who practise spells and besmear their bodies with ashes for the sake of pleasure realize the *ābhiyogika-bhāvanā*.[1] Those who use weapons, eat poison, throw themselves into fire and water and use things not prescribed by the rules of conduct, are liable to be born and to die again and again.

If a monk is positive in his assertions, if he is malicious, egoistical, greedy and without self-discipline, if he is always unkind, if he does not share with others, then he is called ill-behaved.[2] If he is always humble, steady, free from deceit, if he is not proud of his learning, if he listens to friendly advice, if he does not speak ill of his friend behind his back, if he is enlightened, polite, decent, and quiet, then he is called well-behaved.[3] Monks will go to the highest place after their *karma* has been annihilated.[4]

He who adopts the law in the intention to live as a monk should live in company with other monks, upright and free from desires. Free from love he should live as a model of righteousness, abstaining from sins and versed in the sacred

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[1] The *Ābhiyogidevas* are genii who serve the gods. This *bhāvanā* leads one to birth as an *ābhiyogi deva*. *Uttarādhyayana*, XXXVI, *Jaina Sūtras*, II p. 231

[2] *Uttarādhyayana*, XI, 9 [3] *Ibid.*, XI, 7–13 [4] *Ibid.*, XI, 31

Law. Ignorant of abuse and injury a steadfast monk should be a model of righteousness, always protecting his souls from sins; neither rash nor passionate, he should endure everything. He controls himself, keeps the vows, practises austerities and meditates on his soul. A true monk does not care for his life, abandons every delusion, avoids men and women, always practises austerities and does not betray any curiosity. He does not profess and live on divinations. He also abstains himself from spells, roots, every kind of medical treatment, purgatives, emetics, fumigation, anointing of the eye, etc. A Jaina monk is forbidden to take from the householders bed, lodging, drink, food, dainties and spices. He who understands all religious disputations, who practises self-discipline, who meditates on his soul, who is wise, hardy, and observes everything, who is calm, and does not hurt anybody, is a true monk. He who is not living by any art, without house, without friends, subduing his senses, free from all bondages, sinless and eating little, lives single leaving the house, is a true monk.[1]

There are ten conditions for the realization of celibacy. By hearing and knowing them the monks will reach a high degree of self-discipline, of contemplation, of stopping sins by means of the *samitis* and *guptis*, will be well protected, will guard their senses and chastity. The ten conditions are the following:—

(1) A monk may occupy various places for sleep or rest but he should not occupy such places as frequented by women, cattle or eunuchs. If he occupies such places for sleep or rest as frequented by women, cattle, or eunuchs, there may arise a doubt as regards his chastity or he will acquire a dangerous illness of long duration or he will become a slave to passion.

(2) He should not talk about women.

(3) He should not sit together with women on the same seat.

(4) He should not look at or think of the charms and beauties of women.

(5) He should not listen behind a screen or wall to the singing or laughing or crying of women

(6) He should not remember the pleasures and amusements which he enjoyed in the past together with women.

(7) He should not eat well-dressed food.

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[1] *Uttarādhyayana*, XV, 15, 16

(8) He should not eat or drink to excess.
(9) He should not wear ornaments.
(10) He should avoid sounds, colours, tastes, smells, and feelings of touch[1].

A bad monk is one who despises the learning and discipline which his preceptors and teachers have taught him. He is disrespectful to his teachers and preceptors. He does not control himself though he believes himself to be well controlled. He hurts living beings. He walks with great haste and without care. He is fierce and overbearing. He carelessly inspects things. It is the duty of a monk to examine everything which he uses very closely in order to avoid hurting living beings. He always slights his teachers. He is deceitful, talkative, arrogant, greedy and rough. He delights in quarrels and perverts truth. He is not careful in sitting down He is careless about his bed. He does not practise austerities. He eats after sunset and when admonished he makes an angry reply. He leaves his own teacher and follows a heretical one. He is of a bad disposition and frequently changes his school or group (*gana*). He lives by fortune-telling. He eats the food of his relations and does not like living by alms.[2]

One should adopt the Law of monks (*paryāya dharma*), the vows, the virtues and the endurance of the calamities, abandoning the great distress, and the great delusion He should keep the five great vows, e g. not to kill, to speak the truth, not to steal, to be chaste, to have no property at all. A wise man should follow the Law taught by the Jinas A monk should be of a forbearing nature, restrained and chaste. He should live with his senses under control. He should walk about in utter indifference and bear everything, pleasant or unpleasant. A monk who comes in contact with dangerous and dreadful calamities will not be afraid of them. An ascetic will by means of his simplicity enter the path of *Nirvāṇa*. He is neither grieved nor pleased, he is intent on the benefit of his soul and he strives for the highest good.

There are five *samitis* and three *guptis* which constitute eight articles of the Jain creed.[3] The *Samitis* are the following: (1) going by paths, trodden by men, beasts, carts, etc , and looking carefully so as not to cause the death of living beings; (2) gentle, sweet and righteous speech; (3) receiving

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[1] *Uttarādhyayana*, XVI

[2] *Ibid* , XVII

[3] *Ibid* , XXIV, 1.

Attha pavayanamāyāo samii gutti taheva ya |
pañceva ya samiio tao guttio āhiyā ||

alms in a manner to avoid forty-two faults; (4) receiving and keeping things necessary for religious exercises, and (5) performing the operation of nature in an unfrequented place. The three *guptis* are the following: (1) preventing mind from sensual pleasure by engaging it in contemplation, study, etc.; (2) preventing the tongue from saying bad things by a vow of silence; and (3) putting the body in an immovable posture. The walking of a well-disciplined monk should be pure in respect to the cause, time, road and effort. Knowledge, faith and right conduct are included in the cause; the time is daytime; the road excludes bad ways; the effort is four-fold as regards substance, place, time, and condition of mind. A well-disciplined monk should work carefully. He should avoid anger, pride, deceit, greed, laughter, fear, loquacity and slander. He should use blameless and concise speech at the right time. He should avoid while begging the faults in the search, in the receiving, and in the use of three kinds of objects, namely, food, lodging, and the articles of use. There are sixteen *Udgama dosas* by which food becomes unfit for a Jain monk, e.g. the fault inherent in food which a layman has prepared for religious mendicants, the fault in a kind of food which a layman has prepared for a particular monk, the food which has been prepared for festivities, which has been reserved for a monk, when he has to open locks before he gets at the food, when a monk calls while the dinner is being cooked, and for his sake more food is put in the pot which is on the fire, etc. There are ten faults of receiving, e g., when a monk accepts alms from a frightened layman (*śankita*), when the food is soiled by animate or inanimate matter (*mrakṣita*), when a layman mixes up pure with impure food (*unmiśrita*), etc. A zealous monk should wipe the thing after having inspected it with his eyes, then he should take it up or put it down. Excrements, urine, saliva, mucus, and uncleanliness of the body should be disposed of in the way described. In a place neither frequented nor seen by others, which offers no obstacles to self-control, which is not covered with grass or leaves, which is spacious, in such a place he should leave his excrements, etc. There are (1) truth, (2) untruth, (3) a mixture of truth and untruth, and (4) a mixture of what is not true and what is not untrue.[1] A zealous monk should prevent his mind from desires for the misfortune of somebody else, from

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[1] *Uttarādhyayana*, XXIV, 20

Saccā taheva mosā ya saccamosā taheva ya |
cautthī asaccamosā ya managuttīyo caubbihā ||

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[1] *Uttarādhyayana*, XVI
[2] *Ibid*, XVII
[3] *Ibid*, XXIV, 1

Aṭṭha pavayanamāyāo samii gutti tahcva ya |
pañcca ya samiio tao guttio āhiyā ||

alms in a manner to avoid forty-two faults; (4) receiving and keeping things necessary for religious exercises, and (5) performing the operation of nature in an unfrequented place. The three *guptis* are the following: (1) preventing mind from sensual pleasure by engaging it in contemplation, study, etc.; (2) preventing the tongue from saying bad things by a vow of silence; and (3) putting the body in an immovable posture. The walking of a well-disciplined monk should be pure in respect to the cause, time, road and effort. Knowledge, faith and right conduct are included in the cause; the time is daytime; the road excludes bad ways; the effort is fourfold as regards substance, place, time, and condition of mind. A well-disciplined monk should work carefully. He should avoid anger, pride, deceit, greed, laughter, fear, loquacity and slander. He should use blameless and concise speech at the right time. He should avoid while begging the faults in the search, in the receiving, and in the use of three kinds of objects, namely, food, lodging, and the articles of use. There are sixteen *Udgama dosas* by which food becomes unfit for a Jain monk, e.g. the fault inherent in food which a layman has prepared for religious mendicants, the fault in a kind of food which a layman has prepared for a particular monk, the food which has been prepared for festivities, which has been reserved for a monk, when he has to open locks before he gets at the food, when a monk calls while the dinner is being cooked, and for his sake more food is put in the pot which is on the fire, etc. There are ten faults of receiving, e.g., when a monk accepts alms from a frightened layman (*śaṅkita*), when the food is soiled by animate or inanimate matter (*mrakṣita*), when a layman mixes up pure with impure food (*unmiśrita*), etc. A zealous monk should wipe the thing after having inspected it with his eyes, then he should take it up or put it down. Excrements, urine, saliva, mucus, and uncleanliness of the body should be disposed of in the way described. In a place neither frequented nor seen by others, which offers no obstacles to self-control, which is not covered with grass or leaves, which is spacious, in such a place he should leave his excrements, etc. There are (1) truth, (2) untruth, (3) a mixture of truth and untruth, and (4) a mixture of what is not true and what is not untrue.[1] A zealous monk should prevent his mind from desires for the misfortune of somebody else, from

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[1] *Uttarādhyayana*, XXIV, 20

Saccā taheva mosā ya saccāmosā taheva ya |
cautthī asaccamosā ya managuttīo caubbihā ||

thoughts on acts which cause misery to living beings and from thoughts on acts which cause their destruction. In standing, sitting, lying down, jumping, going and in the use of his organs, a zealous monk should prevent his mind from intimating evil desires, etc. These are the *samitis* for the practice of the religious life and *guptis* for the prevention of everything sinful.

The correct behaviour of monks consists of ten parts: *āvaśyikā* is required when a monk leaves a room, *naisedhikī* on entering a place; *āpricchanā* or asking the superior's permission for what he is to do himself; *pratipricchanā*, for what somebody else is to do, *chandanā* or placing at the disposal of other monks the things one has got, *icchākāra* in the execution of one's intention by oneself or somebody else, *mithyākāra* in blaming oneself for sins committed, *tathākāra*, in assenting to make a promise, *abhyutthāna*, in serving those who deserve respect and *upasampad*, in placing oneself under another teacher [1]

After sunrise during the first quarter of the first *paurūshī* (the fourth part of a day or a night) a monk should inspect and clean his things and pay his respects to the superior. He should ask him with joined hands, 'What shall I do now'? If he is ordered to do some work he should do it without tiring. A clever monk should divide a day into four equal parts, and fulfil his duties in all the four parts. In the first *paurūshī* he should study, in the second he should meditate, in the third he should go on his begging-tour, and in the fourth he should study again. The *paurūshī* increases or decreases a digit (equal to five minutes) every week, two digits every fortnight, and four digits every month. A clever monk should divide the night into four parts and fulfil his duties in all the four parts. In the first *paurūshī* he should study, in the second he should meditate, in the third he should sleep, and in the fourth he should study again. When a small part of the quarter is left in which the leading star stands, during that space of time, being considered intermediate days, a monk should watch. In the first quarter of the first *paurūshī* he should inspect his things, pay his respect to his superior, then begin to study, not allowing himself to be affected by any pain. In the last quarter of the first *paurūshī* after paying his respect to the *guru*, a monk should inspect his alms-bowl without performing the expiation of sins concerning time He should first inspect his mouth-cloth, then his broom, and taking the

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[1] *Uttarādhyayana*, XXVI, 2–7

broom in his hand he should inspect his cloth Standing upright he holds his cloth firmly and inspects it leisurely, then he spreads it and at last he wipes it. He should spread the cloth without shaking or crushing it in such a way as to make the folds disappear; he should fold up six times in length and nine times in breadth and then he should remove beings with his hands. He must avoid want of attention in commencing his work, in taking up the corners of the cloth, and in sitting upon the haunches (*vedikā*). He must avoid to hold the cloth loosely or at one corner. If he who is engaged in inspecting a thing, talks with anybody, renounces something, receives his lessons from another, he neglects his inspection. He who is careful in the inspection, protects the six kinds of living beings, e.g., the earth bodies, water bodies, fire bodies, wind bodies, plants and animals. In the third *paurūshī* he should beg food and drink for any of the following six reasons: (1) to prevent illness, (2) to serve the *guru*, (3) to comply with the rules about walking, (4) to comply with the rules of self-control, (5) to save one's life, and (6) to meditate on the Law. A zealous Jaina should not beg food for the following reasons · (1) in case of illness, (2) in case of disaster, (3) to preserve one's chastity and the *guptis*, (4) out of compassion for living beings, (5) in the interest of penance, and (6) to make an end of one's life. In the fourth *paurūshī* a monk should put away his alms-bowl and then he should begin to study. In the last quarter of the fourth *paurūshī* he should pay his respect to the *guru* and after having performed *kālapratikramana*[1] he should inspect his lodging A zealous monk should find the place where to discharge his excrements and urine. He should reflect on all transgressions he has committed during the day with regard to knowledge, faith and conduct. Having finished *kāyotsarga* and paid his respect to the *guru*, he should confess his sins committed during the day. Then having recited the *Pratikramana Sūtra* and having destroyed his sins he should pay his respect to the *guru*. Having finished *kāyotsarga* he should pronounce the customary praises. A monk should do the same thing in the first *paurūshī* during the night, in the fourth *paurūshī* and in the last quarter of the fourth *paurūshī* Then he should reflect on all sins committed during the night with regard to knowledge, faith and conduct. Then he should confess his sins committed during the night Having finished *kāyotsarga* and paid his respect

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[1] It seems to consist in *kāyotsarga* It is nothing but expiation of sins concerning time

to the *guru* he should practise those austerities which he has undertaken, and praise the perfected saints.

Renouncing household life a sage should know and give up those attachments which take hold of men. A restrained monk should abstain from killing, stealing, lying, carnal intercourse and greed In his thoughts, a monk should not long for a pleasant dwelling house. He should happily live in a burial place, in a deserted house, below a tree, in solitude, etc. A well-controlled monk should live in a pure place which is not too much crowded and where no women live. A monk should abstain from building a house. Out of compassion for living beings a monk should not cook nor cause another to cook. A monk should cause nobody to cook because beings living in water, corn, wood, etc , are destroyed in food and drink. He should not light a fire. In his thoughts a monk should not long for gold and silver. He is not to engage in buying and selling. He who is to live on alms, should beg but not buy. He should collect alms in small parts. He should contentedly go on his begging-tour whether he gets alms or not. A great sage should not eat for the sake of the pleasant taste of the food but for the sustenance of his life. He should meditate on true things only, committing no sins and having no property. He should walk about careless of his body till his end comes He obtains absolute knowledge and reaches eternal beatitude, free from passions and sins, without property and without egoism.

A monk is holy through his innocence. He allows no troubles to influence his words, thoughts and acts. He should take no notice of the seductive pleasures and endeavour to shake off delusion. Knowing the highest law, he should perform his religious duties. He should be free from attachment and earnest in the performance of austerities.

Begging is a hard task. It is painful never to take anything but what is freely given. Some weak men who are unable to preserve their chastity will become disheartened Some fools take a pious monk for spy, bind him and insult him. Some low people who lead a life of iniquity being subject to love and hatred, injure a monk.

There are some tender affections which monks cannot easily overcome. A monk should renounce attachment, for every attachment is a cause of sin. A holy monk may find many inducements and seductions in this world, but they should not break down like weak bullocks carrying a heavy burden uphill A monk should slip off the ties that bind

him to his house, he should wander about for the welfare of his soul. A wise and thoroughly restrained monk should bear all hardships and wander about till he reaches final liberation. The Buddhists hold that pleasant things are produced from pleasant things. Those who exert themselves at the proper time feel no remorse afterwards. The heroes who have got rid of their fetters do not long for their life. A monk should strive for the attainment of *nirvāna* which consists in peace.

A worthy monk should have no intercourse with women considering the consequences. A virtuous monk should never keep company with the wicked. He should not stay in the house of a householder except by constraint. He should obey and serve a wise and a pious teacher.

A true monk should not say that this is meritorious and this is not meritorious. He should guard his soul, bring his senses under his control and put a stop to the current of the *samsāra*.

If a poor monk, subsisting on the meanest food, is attached to vanities and makes his monkhood a means of sustenance, he will suffer again and again. A monk should combat pride of genius, pride of sanctity, pride of birth, and pride of good living. He having conquered aversion to control and delight in sensual objects, should silently repeat to himself: a man must come and go according to his own *karma* alone. The pious are not given to blamable sinful practices. Avoiding all evils, monks should without embarrassment and passion preach the Law.

A monk who complies with the rules for the *yatis* as regards postures, lying down, sitting and exertion, who is thoroughly acquainted with the *samitis* and *guptis*, should explain each single point of conduct. He should not allow himself to be influenced by pleasant sounds. He should expound the *syādvāda*,[1] he should use permitted kind of speech and should be impartial and wise. He should utter pure speech which is in accordance with the creed of the Jinas. He should well learn the sacred text, endeavour to teach the creed and should not speak unduly long. He should not pervert or render obscure the truth.

A monk who does not act nor kill, who is free from anger, pride, deceit and greed, who is calm and happy will never entertain such wish that after his departure from the world he will become a god or a perfected saint. He does no actions arising from sinful causes, nor has them done by

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[1] Vide B. C. Law, *Mahāvīra: His Life and Teachings*, pp. 72 ff.

another person nor does he consent to another doing them. A monk should not take food or drink when he knows that a householder to satisfy him or for the sake of a co-religionist has brought it One should eat when it is time for eating, seek cover when it is time for seeking cover, and sleep when it is time for sleeping. When a monk preaches the Law, he should preach it not for the sake of food or drink, but he should preach it indefatigably for no other motive than the annihilation of *karma* Such a monk searches the Law, knows the Law and endeavours to gain liberation. He knows and renounces action and worldly occupation, he is free from passions, possesses the *samitis*, being wise, virtuous and liberated, living on low food, desiring to get to the shore of the *samsāra*, fulfilling the general and particular virtues.

A monk abstains from the five cardinal sins, slaughter of living beings, etc. He does not clean his teeth with a tooth-brush, he does not accept perfumes, emetics and collyrium. Such a monk does not act nor kill, he is free from anger, pride, deceit and greed; he is calm and happy He is well controlled and restrained, avoids and renounces sins, is not active but careful and thoroughly wise

The wrongly instructed Śramanas do not comprehend the soul's bondage through *karma* (*karmabandha*) A wise monk should improve his chances for final liberation He should conform himself to the opinions taught by the Jinas and wander about till he reaches final liberation.

The doctrinal is not the only aspect of Jainism as represented in the canonical *sūtras* It embraces also another aspect which may be called disciplinary or practical In other words, Jainism as propounded and promulgated by Mahāvīra and his leading disciples sets forth not only the nature of the truth and the ideal but lays down the path to the realization of both. The disciplinary aspect comprehends the rules of life conducive to reaching the goal set before it. It was chiefly in and through the life of the monks or mendicants that the ideal of conduct was sought to be fulfilled The *sūtras* mostly contain the rules, prescriptions or restrictive orders laid down for the guidance of the disciples aspiring to lead an ideal life. The *samyakcāritra* is held out as the ideal of conduct reached in the life of the conquerors and their chief disciples. This is the highest standard of perfection to be kept always in view It is nowhere assumed that all of them who pass as the Jain monks have followed the right path or that there are no black sheep in the fold There are good and bad monks The ways of both are sharply contrasted here and there. The *sūtras* are concerned mainly

with the monks eager to follow the prescribed course of action.

It is interesting to note that sufferings in hell as described in the Buddhist and Jain books are almost identical. Neither in the Buddhist nor in the Brahmanical system, and in fact in no Indian religious system, is there any conception of eternal, never-ending suffering in hell, like the Christian or rather the Hebrew eschatological conception of *Gehenna*, the abode of the wicked where they suffer endless torments by fire. Some of the Christian fathers no doubt hold that ultimately there would be an end to the punishment of the most wicked as well as of the devils; but this is not the idea of either the early or the mediæval Church, and even Protestant Divines stick to the idea of the never-ending punishment of the damned. This, however, is quite foreign to the Indian conception, according to which, every act either good or bad, produces happiness or suffering only for a limited period, though the period may be considerably long according to the nature of the deed

According to the Jains, in hell there is suffering from heat and cold.[1] The sinners are cut, pierced and hacked to pieces with swords and daggers, with darts and javelins. They undergo sharp, horrible and acute pain. The imprudent sinners who injure many beings without relenting will go to hell. They are pierced with long spikes and tridents and are roasted

Our *sūtra* furnishes us with some interesting information about some kings, monks and sages

Harikesabala was born in the family of Caṇḍālas He became a monk and sage possessed of the highest virtues. He subdued his senses. He observed the rules of walking, begging, speaking, etc. He controlled himself and was always attentive to his duty. He protected his thoughts, speech, and body from sins He had a quarrel with the Brāhmaṇas and was beaten [2]

There was a famous Brahmin named Jayaghosa[3] who was pledged to perform the great vows of the Jainas This great sage who subdued all his senses, came to the town of Benares. He took up his abode in a holy place outside Benares. At the same time another Brahmin named Vijayaghosa,

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[1] *Uttarādhyayana*, XIX 47, 48

Naraesu veyanā unhā assāyā veiyā mae

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Naraesu veyanā sīyā assāyā veiyā mae

[2] *Ibid*, XII.

[3] *Ibid*, XXV

who was well versed in the *Vedas*. offered a sacrifice in Benares. Jayaghosa went to the sacrifice of Vijayaghosa to beg alms. He was refused alms by the priest. On account of this he was neither angry nor pleased as he always strove for the highest good. He spoke the following words to the priest who refused to give him alms. 'You do not know what is most essential in the *Vedas* nor in sacrifices, nor in the heavenly bodies, nor in duties. You do not know those who are able to save themselves and others' The priest kept quiet. He together with those assembled requested the great sage to tell them the most essential subject in the *Vedas* and the most essential in the sacrifice. etc The great sage replied, 'The most essential subject in the *Vedas* is the *Agnihotra* and that of the sacrifice is the purpose of the sacrifice, the first of the heavenly bodies is the moon and the best of *Dharmas* is that of Kāśyapa He who has no worldly attachment after entering the Order, who does not repent after having become a monk and who takes delight in the noble words, is called a *Brāhmaṇa*. He who is free from love, hatred. and fear is called a *Brāhmaṇa*. A lean, self-subduing ascetic who reduces his flesh and blood, who is pious, and who has reached *Nirvāṇa* is a *Brāhmaṇa*. He who thoroughly knows living beings and does not injure them in any of the three ways (by thoughts, words, and deeds) is a *Brāhmaṇa*. He who does not speak untruth from anger. or from greed or from fear is a *Brāhmaṇa*. He who does not take anything which is not given to him is a *Brāhmana* He who does not carnally love divine. human, and animal beings in thoughts, words, and deeds is a *Brāhmaṇa*. He who is not defiled by pleasures is a *Brāhmaṇa*. He who is not greedy, who lives unknown, who has no house, and who has no friendship with householders is a *Brāhmaṇa*. He who has given up his former connections with his relations and parents and who is not given to pleasures is a *Brāhmana*. One does not become a Śramaṇa by the tonsure, nor a Brāhmaṇa by the sacred syllable *Oṃ*, nor a *Muni* by living in the forest, nor a *Tāpasa* by wearing clothes of Kuśa-grass. One becomes a Śramaṇa by equanimity, a *Brāhmaṇa* by chastity, a *Muni* by knowledge, and a *Tāpasa* by penance. One becomes a *Brāhmana* or a *Kṣatriya*. or a *Vaiśya*, or a *Śūdra* by one's actions He is a *Brāhmaṇa* who is exempt from all *karma*[1] The most excellent Brahmins who possess

[1] *Cf. Suttanipāta*, Vāseṭṭhasutta: *Kammanā brāhmaṇo hoti, kammanā hoti abrāhmaṇo*, (V 650)—One becomes a Brāhmaṇa by work and one becomes a non-Brāhmana by work. *Cf Brāhmaṇavagga* of the *Dhammapada*, Chap. XXVI.

good qualities are able to save themselves and others.' Vijayaghosa spoke to Jayaghosa with folded hands: 'You have well declared to me what true Brāhmanhood consists in. You are a sacrificer of sacrifices. You are the most learned of those who know the *Vedas*. You know *Jyotisāṅga*. You know the Law perfectly well.' Vijayaghosa requested him to accept alms. Jayaghosa replied thus: 'I don't want any alms but Oh Brāhmana, enter the Order at once lest you should be drifted about on the dreadful ocean of the *samsāra* whose eddies are dangerous. The fools who love pleasures will be fastened to *karma* but the passionless will not.' Vijayaghosa learnt the excellent Law from Jayaghosa and then he entered the Order. Jayaghosa and Vijayaghosa both destroyed their *karma* by self-control and penance and reached perfection.[1]

King Nami[2] remembering his former birth became an exalted Buddha and he retired from the world after placing his son on the throne. After having enjoyed pleasures he became enlightened and gave up his pleasures. After having given up the town and country of Mithilā,[3] his army, women and his retinue, he retired from the world and went to a lonely place. In the opinion of Nami, men frequently apply punishment wrongly, the innocent are put in prison and the perpetrators of the crime are set at liberty. One will be the greatest conqueror, if he can conquer himself. He who conquers himself obtains happiness. It will be better if he can control himself, no matter whether he gives alms or not. It is difficult to satisfy a greedy man for his avidity is boundless like space. One should practise austerities. Pleasures are the thorn that rankles, pleasures are poison, pleasures are like a venomous snake. He who is desirous of pleasures will not get them and will come to a bad end at last. He will sink with anger, he will go down through pride and delusion, he will block up his path, he will incur dangers through greed. A saint is praised for his simplicity, humility, perfect patience and perfect liberation.

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[1] *Uttarādhyayana*, XXV, 44-45

> *Evam se Vijayaghose Jayaghosassa antie |*
> *anagārassa nikkhanto dhammam soccā anuttaram ||*
> *Khavittā pubbakammāim samjamena tavena ya |*
> *Jayaghosa Vijayaghosā siddhim pattā anuttaram ||*

[2] Cf. Jacobi, Ausgewählte Erzählungen in Mahārāṣṭrī, Leipzig, 1886, pp. 41 ff.; Uttarā., IX.

[3] Capital of Videha which is identical with ancient Tīrabhukti (modern Tirhut).

Sañjaya was the king of Kāmpilya [1] He chased a deer on horseback in the Keshara park in Kāmpilya and he killed the frightened deer there. In the park there was an ascetic intent on sacred study and meditating on the Law. The king killed the deer that fled to him. He quickly came there, saw the killed deer and the monk Having dismissed his horse the king respectfully bowed down before the monk saying, 'Forgive me, Revered Sir' The monk made no reply to the king. The king said, 'I am Sañjaya, Revered Sir. A monk might by the fire of his wrath reduce millions of men to ashes' The monk replied, 'Oh king, be without fear but grant safety to others. In this transient world of living beings why are you addicted to cruelty? One day you must part with everything in this transient world. Why do you cling to the kingly power? Life and beauty which you love so much are transient like a stroke of lightning. Wives, children, friends, and relations, all are dependent on a man during his life, but they will not follow him in death. Sons in great sorrow will remove the dead body of the father to the cemetery. So the parents will do the same thing with their sons and relations. Oh king! do penances. Whatever actions a man has done, good or bad, with his *karma* he will depart to the next life' The king was taught the Law by this monk Sañjaya gave up his kingly power and adopted the faith of the Jinas in the presence of the venerable monk Gardabhāli [2]

Bharata, who was the eldest son of Ṛsabha, the first Tīrthankara, became the first universal monarch and resided at Ayodhyā.[3] He gave up his kingdom and pleasures and entered the Order. Sagara, the king of Ayodhyā, also gave up the kingdom and reached perfection through his compassion Maghavan, son of king Samudravijaya of Śrāvastī, entered the Order Sanatkumāra, son of king Aśvasena of Hastināpura, placed his son on the throne and then practised austerities Śānti, a universal monarch of great power, gave up his kingdom and reached perfection. King Kunthu and King Ara also reached perfection. Mahāpadma of Hastināpura gave up his kingdom and practised austerities. Harisena, son of king Mahāhari of Kāmpilya, reached perfection and Gaya, son of king Samudravijaya of Rājagṛha, renounced the world and practised self-restraint Daśamabhadra, who was a contemporary of Mahāvīra,

[1] Capital of southern Pañcāla identical with modern Kampil in the Farokhabad District, U P *Uttarādhyayana*, XVIII

[2] *Ibid*, XVIII

[3] The earliest capital of Kośala on the river Sarayū in U P

after giving up his flourishing kingdom of Daśārna, became a monk. Karakandu of Kalinga, Dvimukha of Pañcāla, Nami of Videha and Naggati (Nagnajit) of Gandhāra were the four individual Buddhas (*Pratyekabuddhas*) Udayana, the famous king of Sauvīra, who was also a contemporary of Mahāvīra, renounced the world. Nandana, son of king Agniśikha of Benares, abandoned all pleasures and exerted himself for the best truth. King Vijaya left his excellent kingdom and became a monk. Mahābala, son of king Bala of Hastināpura, practised severe penances with an undistracted mind and took upon himself the glory of self-control.[1]

In the town of Sugrīva there was a king named Balabhadra and his chief queen was Mrgā. They had a son named Balaśrī, also known as Mrgāputra Mrgāputra saw a restrained *śramaṇa* and his mind became pure. He being devoted to self-control went to his parents and spoke thus 'I have learnt the five great vows. I know the sufferings that await the sinners in hell. I have ceased to take delight in the great ocean of *saṃsāra*. Allow me, therefore, to enter the Order. Oh parents, I have enjoyed pleasures which are like poison, their consequences are painful as they entail continuous suffering. This body is impermanent It is impure. It is a miserable vessel of suffering It is an impermanent residence of the soul. Human life, an abode of illness and disease, which is swallowed up by old age and death, does not please me even for a moment. Birth is misery, old age is misery, and so are diseases and death,[2] and nothing but misery is the *samsāra* in which men suffer distress. Leaving behind my house, gold, sons, wife, relatives, and my body I must depart one day. A person without having followed the Law, if he starts for the next world, will come to grief on his way, suffering from illness and disease.' The parents replied, 'It is difficult to perform the duties of a *śramana*. A monk must possess innumerable virtues. It is a difficult duty to be impartial towards all beings of the world and to abstain from injury to living beings, to be always careful to speak wholesome truth, to accept alms free from faults and to abstain from taking what is not given, to keep the severe vow of chastity, to give up all claims on wealth, corn and servants and to abstain from all undertakings It is very difficult not to eat at night any food of the four kinds, i.e. food, drink, dainties, and spices My son, you are accustomed to comfort. You will not be able

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[1] *Uttarādhyayana*, XVIII

[2] *Cf* *Visuddhimagga* (P T S), II, p 498 '*Jāti pi dukkhā, jarā pi dukkhā, maranam pi dukkham*'

to live as a *śramana* It is difficult to get over the ocean of duties Self-control is untasteful like a mouthful of sand To practise penance is as difficult as to walk on the edge of a sword Enjoy the human pleasures of five senses.' The son replied, 'Parents, in this world nothing is difficult to perform being free from desire. In the *samsāra* which is a mine of dangers and a wilderness of old age and death, I have undergone dreadful births and deaths I have suffered agonies in this world. Many times I have been crushed like sugarcane in presses. In every kind of existence I have undergone suffering' Parents said to him, 'A man is free to enter the Order but it causes misery to a *śramana* that he may not remedy any ailings' The son replied, 'Oh parents, I shall practise the Law by controlling myself and doing penance. A pious monk goes to many places but afterwards he goes to the upper regions. A monk on his begging tour should not hate or blame the food he gets' With his parents' permission he gave up all his properties, his power and wealth, sons, wife and relations. He observed the five great vows, practised the five *samitis* and was protected by the three *guptis* He exerted himself to do mental as well as bodily penance He was without property, without egoism, without attachment, without conceit, and impartial to all beings He was indifferent to success or failure in begging, happiness and misery, life and death, blame and praise, honour and insult. He was free from sins and fetters. He was indifferent to pleasant things He had no interest in the world and in the next He obtained praiseworthy self-purification and sacred knowledge by meditating upon himself He thoroughly purified himself by knowledge, right conduct, faith, penance, and pure meditation. After having lived many years as a *Śramana* he reached perfection.[1]

King Śrenika Bimbisāra of Magadha once made a pleasure excursion to the Mandikukṣi Caitya. It was a park full of trees, creepers, flowers, and birds. There the king saw a restrained and concentrated ascetic sitting below a tree. When the king saw his figure, he was very much astonished and said to him with clasped hands, 'Though young you have entered the Order In an age fit for pleasure you exert yourself as a monk.' The ascetic replied, 'I am without a protector, Oh king, there is nobody to protect me, I know no friend nor any one to have sympathy with me.' Then the king laughed and said, 'How should there be nobody to protect one so accomplished as you are? I am the protector

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[1] *Uttarādhyayana*, XIX

of religious men, Oh monk! You enjoy pleasures with your friends and relations, for it is a rare chance to be born as a human being.' The ascetic said, 'You yourself are without a protector, Oh king! As you are without a protector, how can you protect anybody else?' The king said, 'I have horses, elephants, and subjects, a town and a seraglio, power and command. In possession of so great means which permit the owner to enjoy all pleasures how could he be without protection? Revered Sir, you speak untruth.' The ascetic said, 'Oh king, you do not know the meaning and origin of the word, "without protection". Hear with an undistracted mind in what way a man can be said to be without protection. In the town of Kauśāmbī my rich father lived In my childhood I caught a very bad eye-disease and a severe burning fever in all my limbs, I suffered dreadfully. The best physicians came to my help but in vain. They could not rid me of my pains. Hence I say that I am without protection. My father, my mother, my brothers, my sisters and my loving and faithful wife could not rid me of my pains At last I succeeded in getting rid of my pains by becoming a homeless monk. My own self is the doer and undoer of misery and happiness. Oh king, many men after having adopted the Law of the Jinas go astray. If an ordained monk through carelessness does not strictly keep the vows but desires pleasures, his fetters will not be completely cut off. He who is careless with regard to the vows and neglects penance and self-control will not be a winner in the battle of life. He, who has the character of a sinner and who does not control himself, will come to grief for a long time. He who practises divination from bodily marks, who is well versed in augury, superstitions and rites, who gains a sinful living by practising magic tricks, will have no refuge at the time of retribution. A sinner goes from darkness to darkness to utter misery An unholy man who breaks the monastic rules rushes to hell. He who accepts forbidden alms will go to hell. In vain he adopts nakedness, who errs about matters of peramount interest, neither this world nor the next will be his. Thus a self-willed sinner who is desirous of pleasures will grieve He who possesses virtuous conduct and life, who has practised the best self-control, who is free from sins and who has destroyed his *karma*, will obtain *mukti* or salvation.' Thus the ascetic preached at length this great sermon. The king fully realized that he was without protection and spoke thus: 'Oh great sage, you have made the best use of human birth. You have made a true gain, you are a protector of mankind, for you have entered the path of the

best of Jinas, you are the protector of all unprotected beings. Forgive me, Oh ascetic. I have disturbed your meditation, by asking you to enjoy pleasures.' Thus the king together with his wives, servants, and relations became a staunch believer in the Law with a pure mind. The ascetic who was rich in virtues, protected by the three *guptis*, walked about on the earth, free from delusion and abstaining himself from doing injury to living beings.[1]

In the town of Sauryapura [2] there was a powerful king named Vasudeva, who possessed the characteristic marks of a king. He had two wives named Rohiṇī and Devakī. Each of them had a beloved son, Rāma and Keśava. In the same town there was another powerful king named Samudravijaya who was endowed with the characteristic marks of a king. He had a wife named Śivā whose famous son was Aristanemi who was the lord of ascetics. Ariṣṭanemi had a strong body, who was gifted with an excellent voice and possessed many lucky marks of the body. Vasudeva's son Keśava wanted to marry Rājimatī. Hearing that many animals would be killed during the marriage ceremony, Keśava renounced the world. Rājimatī thought that it would be better for her to become a nun. Firm and decisive she cut off her tresses When she entered the Order, she induced many people, her relations and servants, to follow her She took off her clothes and was naked. She was thus seen by Rathanemi. On seeing her naked Rathanemi's peace of mind was disturbed. Rājimatī was frightened when she discovered herself alone with the monk. Rathanemi spoke to her, 'Oh dear, beautiful lady, do accept me for your lover You shall have no cause to complain Come, let us enjoy pleasures' When Rājimatī perceived that Rathanemi's strength of will was broken, and temptation had overpowered him, she did not lose the presence of her mind and defended herself. She maintained the honour of her family and her virtue and said to him thus, 'Shame upon you, Oh famous knight, it would be better for you to die I am the daughter of a Bhoja king and you are an Andhakavṛṣṇi. Being born in a noble family let us practise self-control. If you fall in love with every woman you see, you will be without any hold.' Having heard these well-spoken words of the virtuous lady he returned to the Law. Protected in thoughts, words and acts, subduing his senses and keeping the vows, he practised true śramanahood throughout his life After

[1] *Uttarādhyayana*, XX
[2] This town was named after Kṛṣṇa (Sauri, an epithet of Kṛṣṇa)

practising severe austerities, Ariṣṭanemi and Rājimatī reached the highest perfection on having completely destroyed their *karma*.[1]

There was a learned sage named Garga who was an elder and a leader of the group (*gaṇa*).[2] He thought thus: 'He who rides in the car of religious exercise, crosses the *saṃsāra* but he who puts bad bullocks before his car, will be tired by beating them, he will feel vexation and his goad will be broken at last. A bad bullock will bite its mate in the tail, it will break the pin of yoke or it will leave the road. It will fall down on its side or sit down or lie down or it will jump up. It will furiously advance with its head lowered for an attack. It will stand still as if dead or run at full speed. Just as bad bullocks are when put before a car, so are bad pupils when yoked to the car of the Law. They break down through want of zeal. Some attach great importance to their success, some to their comfort, some are averse to begging, and some are afraid of insults. A bad pupil makes objections and points out imagined difficulties, he frequently acts in opposition to the words of the superiors. If bad pupils are sent on an errand, they do not do what they are bidden but stroll about wherever they like. After they have been instructed, admitted into the Order, and nourished with food and drink, they disperse in all directions like geese whose wings have grown.' Garga further thought, 'What have I to do with bad pupils? I am disheartened. As are bad pupils so are bad bullocks. I shall leave them and practise severe austerities.' The learned sage who was full of kindness, grave and always meditating, wandered about on earth leading a virtuous life.

There lived at Campā a merchant named Pālita who was a disciple of Mahāvīra. As a lay disciple he was well versed in the doctrines of the Jinas. Once he went to the town of Pihunda on business. He was given a daughter in marriage by a merchant while he was there. When she became pregnant, Pālita took her with him on his returning home. She was delivered of a child at sea. As the boy was born at sea, he was named Samudrapāla. He studied seventy-two arts and acquired knowledge of the world. His father got a beautiful wife for him named Rūpinī with whom he amused himself in his palace. Once he saw from the window of his palace a man sentenced to death on his way to the place of execution. Seeing this he became agitated and said thus: 'This is the bad result of wicked actions.' He became

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[1] *Uttarādhyayana*, XXII

[2] *Ibid*., XXVII

enlightened at once. He took leave of his parents and entered the state of homelessness The great sage Samudrapāla understanding the sacred lore and completely practising the best Law, shone forth being possessed of the highest knowledge and glory Having annihilated his *karma* he obtained exemption from transmigration, being steadfast and free from all fetters [1]

There is a mention of Pithunda as a sea-coast town in the *Uttarādhyayana sūtra* (sec. xxi), reminding us at once of Khāravela's Pithuda-Pithundaga and Ptolemy's Pitundrai. Lévi locates Pitundra in the interior of Maisolia between the mouths of the two rivers, Maisolos and Mānadas, i.e between the delta of the Godāvarī and the Mahānadī, nearly at an equal distance from both It would, therefore, be convenient to search for its location in the interior of Chikakole and Kalingapatam towards the course of the river Nāgāvatī which also bears the name of Lāṅguliya Our *sūtra* refers to Śrāvastī being ruled by Maghavan, a son of king Samudravijaya This city was visited by Keśī, formerly a follower of Pārśva and subsequently a follower of Mahāvīra [2]

The *Uttarādhyayana* refers to the Bhojas as Kṣatriyas and descendants from those whom Rsabha acknowledged as persons deserving of honour.[3] It also refers to an ancient, wealthy, famous and beautiful town named Isukāra (Isuyāra or Usuyāra) after its ruler Isukāra (the arrow-maker) [4]

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[1] *Uttarādhyayana*, XXI
[2] *Ibid*, VIII
[3] *Jaina Sūtras*, II, p 71 and f n 2
[4] *Uttarādhyayana*, XIV, 1

Chapter XXIII

ĀVAŚYAKA SŪTRA (ĀVASSAYA SŪYA)

The *Āvassaya* (*Āvaśyaka*) *Sūya* consists of six sections (*adhyāyas*) corresponding to the six *āvassayas* or the six essential daily duties of a Jaina for the purification of one's own self. The six *āvassayas* are known as *sāmāiya* or *sāmāyika* (way to balance of mind), *cauvīsatthava* or *caturvimśatistava* (eulogy or glorification of the 24 *Tīrthankaras*), *vandanaya* or *vaṃdana* (veneration of the teacher), *padikkamana* or *pratikramana* (confession and expiation), *kāussagga* or *kāyotsarga* (penance through certain postures of the body or asceticism) and *paccakkhāna* or *pratyākhāna* (abstinence from food or avoidance of sensual pleasures). This *sūya* (*sūtra*) is the second *mūlasūtra* which has come down only in conjunction with the *nijjutti*.[1] Haribhadra Sūri wrote a commentary on this work. There is also a commentary on it by Jinabhadra.[2] Leumann has published the first three *suttas* in Roman characters with their German translation in *Ubersicht Uber die Āvaśyaka-Literatur*. Some hold that *Āvassaya* is a composition of Śrutasthavira. The authorship of this *sūtra* is either attributed to Indrabhūti or a Śrutasthavira. Some are of opinion that it was composed by Indrabhūti on the very day he composed *Dādaśāṅgī*. It contains many interesting narratives.

As its title implies, the *sūtra* is very useful from the standpoint of Jain religion. It is counted among the *mūlasūtras* probably for the reason that it contains the lectures or dissertations on the six essential duties of a pious Jaina (*mūlagunā*). The definition of the five kinds of knowledge is just incidental to its main themes The first of them is called *sāmāyikam* which is derived from *sama* (*samabhāva*) meaning balance or from *samyaktva* meaning rightness of direction. The *sāmāyika* carries with it the conception of *dvāra* or door, mode, method, means, or way. It is regarded as a means of gaining knowledge, faith and right conduct, all comprehended by the term *sama*. A *sama* or a man having the balance of mind is one who, being free from passion and hatred, looks upon all beings like himself and the term

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[1] *Śrī Āvaśyaka Sūtra* part I, with *Niryukti* by Bhadravāhu Svāmin, Bombay, 1928, Āgamodaya Samiti

[2] Buhler, *Leben des Hemacandra*, pp 74ff

sāmāyika implies the Jain prescribed method of attaining to such a condition of the self. It implies on the one hand the abandonment of the blamable actions and on the other the cultivation of blameless actions. The *sāmāyika* vow means the maintenance of a balanced state of mind (*madhyastha-bhāva*) with regard to all blamable actions and passion and hatred. The Jain texts prescribe rules to be observed by the laity in taking and fulfilling the *sāmāyika* vow. The *sikkhā* or practice (*abhyāsah*) is of two kinds namely, *āsevanā* (cultivation) and *grahana* (grasping through study). The study of the subject of *sāmāyika* has four doors.—(1) a door which is like one to a city enclosed by a wall to which public has no access (*akritadvāram*), (2) the second is a difficult one due to the rush of men, elephants and horses (*kritayikadvāram*), (3) four main doors (*caturmūladvāram*), and (4) the special door which is easy of ingress and egress The *sāmāyika* vow as a preliminary to the Jain religious practices primarily means *virati* or abstinence

The second essential duty is the eulogy of the 24 *Tīrthankaras* and the third is the veneration of the leading disciples of Mahāvīra. The importance of these two to a Jain is too apparent to need any comment.

The fourth theme is *pratikramana* which means the prescribed mode of confession and expiation The word *pratikramana* implies the idea of gradual steps in walking out of the clutches of impurity and proceeding towards purity. The *pratikramana* mode is concerned in point of time with the past. So it is said, 'I step out of the past, I practise self-restraint with regard to the present, I practise abstinence with regard to the future' (*atītam padikkamāmi, paduppannam samvaremi, anāgayam paccakkhāmi.*') Thus the expiation of the past misdeeds is possible by the door or means of self-reproach (*nindādvārena*). The checking of the present misdeeds is possible by the door or means of self-restraint (*saṃvaradvārena*) and the prevention of future misdeeds is possible by the door or means of abstinence (*pratyākhyānadvārena*). He who steps out of the clutches of impure and sinful deeds is a person who adheres to right views, and the practice of meditation is the accredited way of egress. *Pratikramana* is distinguished into two kinds in respect of substance, place, time, and state of existence. According to another classification, it is of five kinds, namely, stepping out of the door to sin (*āsavadārapadikkamana*), stepping out of rashness (*micchāttapadikkamana*), stepping out of four contaminations, (*kasāyapadikkamana*), stepping out of improper thoughts, words and actions (*yogapaḍikkamane*) and stepping out of

the states of existence (*bhāvapadikkamane*). According to the third classification *pratikramana* is of the following kinds: stepping out of the sins committed in respect of attending to calls of nature, coughing, removing mucus of the nose, rashness in respect of expanding and contracting the limbs.

The word *pratyākhyāna* is defined as giving up or abandoning what is a hindrance to spiritual progress. Like *pratikramaṇa* the *pratyākhyāna* mode implies the idea of a gradual process of renunciation. The purpose of the *pratikramana* mode is to step out of the effect of past misdeeds while that of *pratyākhyāna* mode is to put a stop to the possibility of committing sins So its concern is with the future in point of time. It means regulation of human conduct so that the person under training can abstain from committing sins and can proceed towards the attainment of *moksa* (emancipation). The fulfilment of the five major vows along with the minor vows, the practice of purity in respect of food, the fulfilment of the vow of restricting one's movement to a limited area, etc., all come within the scope of *pratyākhyāna* mode. The *pratyākhyāna* mode is to be practised in three ways, namely, by thought, word and deed.

The sixth theme is *kāyotsarga* which is an ascetic mode of atoning for the excess in sinful indulgences (*aticāra*). It implies the idea of particular bodily postures to be adopted in keeping oneself unmoved on a suitable spot. It is a Jaina mode of the *Jhāna* (*dhyāna*) practice. He who practises this mode is required to keep his mind, body and speech under perfect restraint His mind is to be kept intent on the particular object of meditation. If the *pratikramana* mode is concerned with the past and the *pratyākhyāna* with the future, the *kāyotsarga* mode may be taken to be concerned with the present. Jainism lays stress on the practice of self-mortification as a means of checking one's passion as well as of inducing mental concentration. From *sāmāyika* to *kāyotsarga* all the six modes are meant to be carefully studied and methodically practised with a view to clearing the path of progress of the aspirant towards the attainment of emancipation Our *sūtra* has cited some interesting and instructive stories by way of illustrating these six modes

This *sūtra* contains some interesting historical details. During the war between Candanā's father and king Śatānika, she was caught hold of by an army of the enemy and sold in Kauśāmbī to a banker named Dhanāvaha who named her Candanā in spite of her already bearing the family name of Vasumatī. The banker's wife Mūlā was jealous of her and having cut her hair put her into custody. She afterwards

became a nun (*Āvassaya Sūtra*, pp. 223–25; *cf. Kalpasūtra, Subodhikā-tīkā, sūtra* 118, pp. 106-7) Mrgāvatī who was married to king Śatānīka of Kauśāmbī was also known as a princess of Videha (*cf. Ibid* , p 223) Śivā was married to Candapradyota of Ujjayinī (*cf. Ibid.*, p 677) King Udayana was married to Vāsavadattā (*Ibid* , p 674; *cf. Trisastiśalākā*, parva X, pp 142–45) Vāsuladattā, the daughter of Pradyota of Avanti, became the wife or one of the three wives of king Udena of Kosambī (*Ibid* , p 674) Jyesthā was married to Nandivardhana, brother of Lord Mahāvīra and ruler of Kundagrāma (*Ibid* , p. 677) Sujyesthā joined the Order of Mahāvīra's disciples (*Ibid* , p 685) Mahāvīra during his wanderings as a monk visited Kāśī (*Ibid* , p. 221; *cf Kalpasūtra, Subodhikā-tīkā*, p. 106) Ajātaśatru of Magadha not only humbled Kośala and permanently annexed Kāśī but also absorbed the state of Vaiśālī (*Ibid.*, p 684). Magadha and Avanti were brought face to face with each other (*Ibid* , p 690, *cf.* Pariśistaparvan, canto 6, v. 191) Udāyin was a devout Jain. Nanda, the son of a courtesan by a barber, was a king of Magadha. He ascended the throne 60 years after the *nirvāna* of Mahāvīra (*Ibid* , p. 690). The Nanda dynasty had a line of Jain ministers beginning with Kalpaka who was made to accept the ministership (*Ibid* , pp 691-92) With the help of this minister, Nanda uprooted all the reigning Ksatriya dynasties (*Ibid* , p 693) The minister of the ninth Nanda was Sakatāla who had two sons After the death of Sakatāla, Nanda offered the ministership to his elder son Sthūlabhadra, but he refused this office. According to the Jain tradition Candragupta was the son of a daughter of the chief of the village of rearers of the king's peacocks (*mayūraposaka*) (*cf. Ibid* , pp. 433-34) After the defeat of king Nanda, his treasures were divided by Candragupta and Parvata between themselves (*Ibid* , p 435) Cānakya was a native of Canaka, a village of Golla district (*Ibid* , p 433) Bindusāra, the son and successor of Candragupta, was also guided by his father's minister Cānakya. (*Ibid* , p. 184)

Chapter XXIV

DAŚAVAIKĀLIKA SŪTRA (DASAVEYĀLIYA SŪYA)

The *Dasaveyāliya Sūya*[1] (*Daśavaikālika Sūtra*) is one of the four *mūlasūtras* of the Śvetāmbara *āgama*. Sejjambhava is said to have been the author of this book which contains in a nutshell tenets of Jainism This text was originally compiled in order to give his son Mānaka the chance of grasping the essence of Jainism within a short period of six months at the end of which he was to die.[2] Sejjambhava (Śreyambhava) was the pupil of Prabhava who was the pupil of Jambu Jambu was the pupil of Sudharman who was Mahāvīra's immediate disciple The year 98 after the death of Mahāvīra may be counted as the date when the *Dasaveyāliyasūya* was written.[3] The gist of the *āgama* teaching which it gives was thoroughly mastered by Sejjambhava together with the traditional expositions and interpretations. This *sūtra* enunciates the noblest principles of the Jaina faith which emphasizes with equal force right knowledge and right conduct as its constituents Some of the sayings regarding the monastic life contained in this *sutta* remind us of the sayings in the Buddhist *Dhammapada* and the *Mokṣadharma* section of the *Śāntiparva* of the *Mahābhārata*. This text is divided into ten *ajjhayanas*. The Chapters I–III, V–VIII and X are written entirely in verse. The topics discussed are the following: Flowers, monkhood, conduct, six groups of living beings, search for food, exposition of *dharma*, purity of speech, restriction to conduct, devotion to discipline and saintship.

In the first chapter we find that religion which is the highest bliss is made up of non-injury, self-restraint and penance. In the second chapter a person can be said to have renounced the world who casts away enjoyments and renounces pleasures which are entirely his own. A monk

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[1] *Vide* K V. Abhyankar *Dasaveyāliya Sutta* with the *Niryukti*, 1932, Prof A M Ghatage, Parallel passages in the *Daśavaikālika* and the *Ācārāṅga* (*New Indian Antiquary* Vol I, No 2 May, 1938), *Dasaveyāliya Sutta* edited by E Leumann and translated with introduction and notes by W Schubring, Ahmedabad, 1932

[2] Sejjambhava was enlightened by the apparition of a picture of the Jina and left his house when his wife was pregnant She gave birth to a son named Mānaka When the boy was 8 years old he enquired about his father, and when he came to know that he became an ascetic, he went forth to seek him and became his pupil As the father knew that his son had only six months more to live he taught him the *Dasaveyāliya* within that period (Winternitz, *A History of Indian Literature* II pp 470-471)

[3] Weber, *Indische Studien*, 17 77

should control his passion regarding a woman. He should mortify himself, abandon all idea of delicacy, overcome desires, remove the feeling of hatred and control passion. In the third chapter the following are the improper things to be avoided by the sages who are free from the ties of the world and who have made themselves firm in self-restraint:—

(1) a thing done purposely for the monk;
(2) a thing purchased for the monk;
(3) a thing brought for the monk from a distant place;
(4) dinner at night;
(5) scents, flowers, fan, shampooing;
(6) playing at counters;
(7) playing at dice;
(8) bearing the umbrella when not required;
(9) wearing shoes;
(10) kindling fire;
(11) cleaning the limbs;
(12) service of householders;
(13) remembrance of past pleasures when ill;
(14) ginger, sugarcane which is not ripe, sea salt, purgative, collyrium, painting the teeth, decoration of the body, etc.

All these things should be shunned by the sages The monks who are free from worldly ties, are acquainted with the five ways of the influx of *karma*, who are well-restrained in the six classes of living beings, who have controlled the five senses and who are courageous The self-restrained monks, who are full of contentment, are uncovered in cold seasons, heat themselves in hot seasons, etc.

In the fourth chapter we find the question of non-violence which requires a thorough examination of the presence of life in the various things of the world Life exists wherever there is growth and movement A monk ought to see that no violence of any kind is done to any living thing, however small or great The six great vows are enunciated in this chapter. The following are the topics discussed here:

(1) On the knowledge of life and non-life depends the chain of successive higher steps of spiritual progress made up of the knowledge of the various resulting future conditions;
(2) The knowledge of freedom and bondage:
(3) Disgust with worldly life;
(4) Abandonment of enjoyment;
(5) Homelessness;
(6) Self-restraint;

(7) Removal of the *karma* dirt;
(8) Right knowledge and faith;
(9) Knowledge of the world and emptiness;
(10) Motionless condition of the body;
(11) Annihilation of *karma*; and
(12) The perfected condition.

In the fifth chapter we find that a monk, moving about for alms in a village or a town, should go about slowly without any mental agitation with his mind perfectly undisturbed. He should walk about avoiding living beings, water, earth, pits and uneven surfaces. He should not move in the vicinity of the houses of prostitutes. He should avoid a dog and a recently delivered cow on the road. Moving for alms in all families without any distinction, he should not walk fast nor engage himself in talking or laughing. He should not closely look at windows. He should avoid from a distance the private houses of kings, householders and policemen. While moving for alms he should not check attending to calls of nature. He should avoid a room where there are scattered flowers or seeds. He should stand within the permissible area, looking at the ground. He should avoid the sight of bathrooms or privies. He should not desire to accept food although offered with unsoiled hand or spoon or pot. He should avoid bulbs, roots or palm fruits. He should reject costly food or drink or water in brown sugar pots, or water of flour or rice. He should invite with permission from his preceptor other monks with a cheerful mind in the prescribed order, and if some of them so desire, he should eat his food with them. He should move about at a proper time and return at a proper time. Moving about for alms he should not anywhere sit or begin to relate any religious story. A self-restrained monk moving about for alms should not stand reclining upon the fastening bar or against the panels of the door. He should not desire even in mind to have the wood-apple or the citron fruit Undejected he should seek alms.

A wise monk should never be depressed. A self-restrained monk should not be angry, if a householder does not offer bed, seat, garment, etc. A monk should not beg of a woman or of a man, or of a young person or of an old person who had saluted him. A monk who hankers after name and fame incurs much sin. A wise monk avoids rich oils and ghee, and desists from taking intoxicating liquors.

In the sixth chapter falsehood is always condemned by the monks in this world. A monk should avoid lies

completely He should not indulge in sexual intercourse. A restrained monk does not accept anything, not even a tooth-brush without begging it of householders. Restrained monks possess a garment, a pot or a blanket or a duster without any attachment A self-restrained monk never injures in any of the three ways, *viz*, by self, by others or by consent given to others A monk should observe self-restraint avoiding the four things declared unfit for use, *viz*, food, residence, garment and the pot Monks leading a religious life and free from worldly ties with their mind fixed on self-restraint, should avoid food and drink meant for them as also the things purchased for them from a distance. A monk should not take food and drink in bronze cups or earthen jugs Noble monks should not sleep on chairs, cots, stools and arm-chairs If a monk moving for alms prefers to sit in the householder's place, he is thereby susceptible to an improper behaviour. A monk if he is very old or ill or wishes to practise penances, should sit in a householder's house He should not use sandal ointment for anointing the body. Monks purify their soul and remove sins with a vision free from delusion, devoted to penances, full of self-restraint and straight-forwardness

In the seventh chapter, a monk should not speak what is not true, what is partly true and partly false, what is false, and what is not practised by the enlightened monks. He should not utter a speech which is neither true nor false He should avoid harsh or harmful speech. He should not speak with definiteness about a thing he does not know He should not address a woman as a fool He should not talk about cows fit to be milched A wise monk should not address a householder in any of the following ways. 'sit down, come, go, etc' One who is endowed with right knowledge and conduct and who is devoted to self-restraint and penance is called a monk A wise monk should always speak what is conducive to good.

In the eighth chapter a monk should not sit on a seat full of dust He should not take cold water, ice or hailstone. A self-restrained monk should take hot water which is made lifeless by fully boiling it He should neither kindle nor stir nor extinguish burning fire. He should not place his foot on seeds, fungus or moss. He should not cut grass. He should note down eight subtle things, water-life, flour-life, subtle germs, subtle insects, subtle moss-life, subtle seed-life, subtle plant-life and subtle egg-life. A self-restrained monk, vigilant and well-composed in all his senses, should exert himself with all his mental powers. He should always

clean the begging bowl, the blanket, the place of residence, the spot for attending calls of nature, his bed sheets and his seat.

In the ninth chapter, he should not despise others, nor should he be puffed up. Anger puts an end to love, conceit destroys humility, deceit destroys friendship, while avarice destroys everything. One should destroy anger by calmness, conquer conceit by softness, deceit by straightforwardness and avarice by contentment. A monk should behave modestly before other monks of superior religious merit. He should not show fondness for sleep. He should not find delight in secret talks He should always devote his activities to the practice of monkhood. He should ask his learned preceptor the true meaning in case of doubt. He should sit near him by keeping in a proper position his hands, feet and body with senses well controlled. He should not sit placing his leg upon his thigh A self-controlled monk should speak in a language which is perfect, distinct and unambiguous He should not laugh at a sage who is possessed of the practice and knowledge of monkhood. A monk should not talk to a householder about astrology, dream significance, etc. A monk should not narrate any story to women in a solitary place, nor should he gaze at a woman who is well adorned. To a monk seeking the benefit of his soul, decoration, contact with women, rich food are like a deadly poison. He should not feel attachment for lovely things. He should not ponder over bodily stature or the sweet talk and glance of women. Sin committed in previous births disappears in a monk who is devoted to religious study and good meditation, who is engaged in penance and who is not sinful. He should not show disrespect to his preceptor out of his family pride or anger or deception. The displeasure of the learned preceptor leads to the mental delusion of the pupil with no hope of release. Sense of shame, compassion, self-restraint and celibacy are the causes that lead to the purification of the soul. The preceptors are the great oceans of learning pursuing liberation, possessed of equanimity of mind, character, and intellect. Obedience is the root of the tree of religion and liberation is the highest result. It is by obedience that one gets quickly fame and learning. An ignorant man who is proud, deceitful and bad-tongued, is driven down the current of worldly life like a log of wood in a stream A monk should have lower beds than those of his preceptor. He should adore his feet with humility. Touching the preceptor's body or garments, he should say 'forgive me for my fault, I will not commit it again'. A wise man should

hear his preceptor getting up from his seat A monk should not blame anybody in his absence. He should not use harsh language in the presence of another. A monk who neither blames nor disdains a young or old person, monk or householder, and abandons self-conceit and anger, is really a worthy one A wise monk on hearing the excellent precepts of the worthy preceptors should move about devoted to the five vows, guarded in the three protections, and free from four passions, *viz.*, anger, pride, deceit and avarice.

In the tenth or the concluding chapter the four items of spiritual ecstacy are the following. modesty as understood by the old monks—spiritual ecstacy from modesty, spiritual ecstacy from the study of scriptures, spiritual ecstacy from penances and spiritual ecstacy from conduct. Under spiritual ecstacy from modesty are found listening attentively to instructions, understanding the instructions thoroughly, conforming to spiritual learning and freedom from self-conceit. A monk should not practise penances for securing an interest in this world He should do it for the destruction of his *karma* He should also observe the rules of conduct prescribed for the monks for stopping the influx of *karma* He should remain in this world without property, gold and silver and must have right faith A real monk is one who takes up a motionless position on the cremation ground, who is not afraid of any dreadful sight, who is absolutely regardless of the body, being devoted to the practice of penances He is a real monk who knows birth and death to be real dangers and who exercises control over hands, feet, tongue and senses and knows the true meaning of the Holy Scriptures. He remains without greed, who does not care for his life, and remains steady and undeceitful A characterless monk should not be respected. A real monk is not proud of caste, nor of form, nor of gain, nor of learning and who devotes himself to religious meditation.

A householder's life is attended with many troubles and sins People certainly despise the fallen monk who is devoid of spiritual glory. A monk after having enjoyed much with a licentious mind and led a life which has no self-control, goes after death to a condition which cannot be described. A monk should try to avoid crowded places and places where he is likely to be insulted He should try to have food or drink that is brought from a near place which is visible. He should not do service to householders. He should always think of himself in the first and last watches of the night. Self is always to be protected with all the senses kept well within bounds

Chapter XXV

TATTVĀRTHĀDIGAMA SŪTRA

According to Umāsvāti's *Tattvārthādigama sūtra*,[1] right belief (*samyak darśana*), right knowledge (*samyak jñāna*), and right conduct (*samyak cāritra*) constitute the path to liberation These are called three gems in Jainism. Each of them can be considered in its threefold aspect, e g., the subject, the object and the means. In right belief there is the believer, that which is believed and the means of believing. In right knowledge there is the knower, the known and the means of knowing. In right conduct there is the pursuer of conduct, conduct itself and the means of conducting. The right belief is the basis upon which the other two rest. It is an essential preliminary to right knowledge It is the cause and right knowledge is the effect. Right conduct is caused by right knowledge and implies both right knowledge and right belief.

The five kinds of knowledge are —Knowledge through the instrumentality of sense, knowledge derived from the study of scriptures, direct knowledge of matter within the limits of time and space, direct knowledge of others' thoughts, and perfect knowledge.

The five kinds of conduct[2] are:—Equanimity, recovery of equanimity after a downfall, pure and absolute non-injury, all but entire freedom from passion, and ideal and passionless state.

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[1] Umāsvāti's *Tattvārthādigama sūtra* or 'the Manual for the understanding of the true nature of things' is held in high respect both by the Śvetāmbaras and Digambaras and is read even now by the Jains in private houses and temples It deals with logic, psychology, cosmography, ontology and ethics of the Jains It expounds a doctrine of categories and a theory of *pramānas* (means of proof)

The author of this *sūtra* is known to the Digambaras as Umāsvāmin and the Śvetāmbaras name him as Umāsvāti better known as Vācaka Śramana or Nagara Vācaka According to some he lived from about 135 to 219 A D He must be earlier than Siddhasena Divākara who wrote a commentary on this text It is a non canonical *sūtra* according to the Śvetāmbaras but the Digambaras regard it as a later canonical work

This text has been edited with the commentary by Keshavlal Premchand Mody in *Bibliotheca Indica Series* 1903–1905 There is a Hindi commentary published in 1906 J L Jaini's edition of the text with introduction, translation, notes and commentary in English, published at Arrah in 1920, in the *Sacred Books of the Jains*, Vol II, is worthy of notice There is a German translation by H Jacobi published in *Z D M G*, Band LX, 1906 Motilal Ladhaji's edition of this text by Umāsvātivācaka (Poona, 1927) deserves mention

[2] *Cf Sūtrakrtānga*, I, 1 4 10–13

Right belief, right knowledge, right conduct, and right austerities are called the *ārādhanās*

The right belief is the belief or conviction in things ascertained as they are.[1] *Samyakdarśana* is of two kinds: (1) belief with attachment, the four signs of which are the following. calmness (*praśama*), fear of mundane existence in five cycles of wanderings (*saṃvega*), substance (*dravya*), place (*kṣetra*), time (*kāla*), thought activity (*bhāva*), and compassion towards all living beings (*anukampā*), and (2) belief without attachment (the purity of the soul itself).

The right belief is attained by intuition. acquisition of knowledge from external sources It is the result of subsidence (*upaśama*), destruction-subsidence (*kṣayopaśama*) and destruction of right belief deluding *karmas* (*darśana-mohanīya-karma*).

Right belief is not identical with faith It is reasoned knowledge *Adhigama* is knowledge which is derived from intuition, external sources, e g., precepts and scriptures It is attained by means of *pramāna* and *naya*. *Pramāṇa* is nothing but direct or indirect evidence for testing the knowledge of self and the non-self. *Naya* is nothing but a standpoint which gives partial knowledge of a thing in some of its aspects

Right knowledge is of five kinds (1) knowledge through senses—knowledge of the self and the non-self through the agency of the senses and mind; (2) knowledge derived from the study of the scriptures; (3) direct knowledge of matter in various degrees with reference to subject-matter, space, time and quality of the object known; (4) direct knowledge of others' thoughts, simple or complex; and (5) perfect knowledge.

Guna-pratyaya is that which is acquired by merit as distinguished from clairvoyance It is of six kinds: (1) accompanying clairvoyance, that which goes with one to another place; (2) non-accompanying clairvoyance; (3) increasing; (4) decreasing; (5) firm, and (6) changeable. Clairvoyance is of three kinds: partial, high and full. Partial clairvoyance is fallible, the remaining two are infallible. Thought-reading is of two kinds (1) simple direct knowledge, (2) complex direct knowledge. Between clairvoyance and thought-reading the differences relate to their purity, place, person of inherence and subject-matter. Thought-reading is purer than clairvoyance Clairvoyance can extend to the whole world, whereas thought-reading is limited to

[1] *Cf Uttarādhyayana sūtra*, XXVIII, 28, 29

the world of men. Clairvoyance can be acquired by all beings possessed of mind, and thought-reading can be acquired by saints through supernatural powers The object of clairvoyance is gross, that of thought-reading, subtle.

Full clairvoyance knows one atom and simple thought-reading knows an infinitesimal part of an atom Doubt is possible in knowledge derived through the senses but it is not possible in clairvoyance. There may be an error in clairvoyance. Wrong knowledge is due to the confusion of cause and effect.

Six *dravyas* or substances are soul (*jīva*), matter (*pudgala*), motion (*dharma*), rest (*adharma*), space (*ākāśa*), and time (*kāla*).

The nine *padārthas* or nine principal terms of the doctrine are the following:—Life (*jīva*), non-living (*ajīva*), merit (*puṇya*)[1] and demerit (*pāpa*),[1] influx (*āśrava*), bondage (*bandha*), stoppage of influx (*samvara*), relinquishment (*nirjarā*) and liberation (*mokṣa*)

The six kinds of embodied souls are —Earth-bodied, water-bodied, fire-bodied, air-bodied, vegetable-bodied (*vanaspati kāyika*), and mobile (*trasakāyika*)

The six colour affections (*leśyā*)[2] are.—Black (*kṛsna*), blue (*nīla*), grey (*kāpota*), yellow (*padma*), pink (*teja*), and white (*śukla*)

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[1] *Punya* and *Pāpa* —The actions which lead to the good *karma* which brings peace of mind are called *punya* It is of many kinds *annapunya* (merit acquired by giving food to the deserving people), *pānapunya* (merit acquired by giving water to the thirsty), *vastrapunya* (merit acquired by giving clothes to the poor, especially to the monks), *layana punya* (merit acquired by building or lending a house to a monk), *śayanapunya* (merit acquired by providing seats and beds), *manapunya* (merit acquired by thinking well of every one), *kāyapunya* (merit acquired by saving a life or rendering service), *vacanapunya* (merit acquired by speaking without hurting anybody's feelings), and *namaskārapunya* (merit acquired by reverent salutations)

There are various kinds of *pāpa* or sin *jīva hiṁsā* (to take any life) is the most heinous of all crimes according to the Jains Sins are also acquired by speaking falsehood (*asatya* or *mṛṣāvāda*) dishonesty, unchastity covetousness, anger, conceit, attachment and avarice

[2] *Cf Sūtrakṛtānga*, I 10 15, *Uttarādhyayana*, XXXIV

Kṛṣna leśyā is the worst of the three bad emotions colouring soul *Nīla leśyā*, this emotion is less evil than the last *Kāpota* (grey) *leśyā* may lead men to do evil A man under its command becomes crooked in thought and deed

Teja leśyā removes all evil thoughts from the *jīva* under its sway

Padma leśyā is a good emotion, through its power a man controls anger, pride, deceit and avarice

Śukla leśyā—when a man is under its influence, love and hatred disappear

There are three bad emotions and three good emotions—black blue and grey are the three bad emotions, yellow, pink and white are the three good emotions

The five categories relating to the reality of substance are:—*Jīva, Pudgala, Dharma, Adharma* and *Ākāśa*. The vows are the following: non-injury, truth, non-stealing, chastity, and non-attachment to worldly objects.

The six kinds of carefulness are:—Carefulness relating to walking, speech, eating, lifting, laying down, and excretion.

The four states of existence are:—Existence as inmates of hell, sub-human beings, celestial beings, and liberated beings.

The characteristic of soul is *cetanā* (consciousness). It is of three kinds: (1) *Jñānacetanā* or consciousness of pure knowledge in its full extent, (2) *Karmacetanā* or consciousness of experience of action, and (3) *Karmaphalacetanā* or experience of fruition of *karmas*. *Ajīva* or non-soul is that which is devoid of all these three kinds of consciousness.

By name (*nāma*), representation (*sthāpanā*), privation (*dravya*) and present condition (*bhāva*), their aspects are known. Soul and non-soul can be considered in two aspects (*nikṣepa*). (1) negative aspect (*nāma-niksepa*), and (2) positive aspect (*bhāvaniksepa*).

Jīva can be known in the following ways:—(1) *Jīva* exists (*sat*), (2) multiplicity of souls (*saṅkhyā*), (3) soul is found in the whole universe (*ksetra*), (4) soul touches the whole universe (*sparśana*), (5) eternity of soul (*kāla*), etc.

Indriya is so called because *Indra* means the soul and the sense-organs are appurtenances of soul.

The soul's thought-activity is of five kinds:—(1) subsidential, i.e., that which rises from the subsidence of a *karma* of the deluding kind; (2) purified, i.e. that which rises from the destruction of *karma*, e.g. *ghātiya*; (3) mixed; (4) operative, i.e., that which rises from the operation, i.e., fruition of *karma*; and (5) natural. *Ghātiya* or destructive *karmas* attack and affect the very nature of soul. *Aghātiya karma* is that which does not affect the nature of soul. *Ghātiya karmas* are four in number, viz. (1) knowledge-obscuring (*jñānāvaranīya*), (2) belief obscuring (*darśanāvaraṇīya*), (3) deluding (*mohanīya*), which intoxicates soul, and (4) constructive *karmas*.

Knowledge (*antarāya*),[1] belief, charity, gain, enjoyment, re-enjoyment, power, faith and conduct are the nine kinds of energies (*vīrya*).

Passions (*kaṣāyas*)[2] are four in number: anger, pride, deceit and greed.

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[1] *Vide* Jacobi's note in *Tattvārthādigama sūtra*, Jacobi's Ed., p 536.
[2] Passions or *kaṣāyas* are the things which tie one down to this world.

Sexes are of three kinds: feminine, masculine and neuter.

Pure *jīvatva* is limited to the *siddhas* (perfected ones).

There are various cycles; space cycle, matter cycle, time cycle, incarnation cycle, human cycle, sub-human cycle, thought cycle, etc.

Mundane souls are of two kinds: rational (those who have mind), and irrational (those who have no mind).

The senses are of two kinds: external senses and internal senses. The external senses have a two-fold formation. (1) the organ itself, and (2) its protecting environment. Internal organ means the soul itself which is co-extensive with and of the same form as the organ in which it incarnates. External organ means the material organ which is permeated by the internal organ or the soul.

Internal environment is the matter immediately surrounding the organ. External environment is the matter which is not so immediately situated with reference to the organ.

Sense faculties are of two kinds:—(1) *Labdhi*: It is the attainment of the manifestation of the sense faculty by the partial destruction; and (2) *Upayoga*: The conscious attention of the soul directed to that sense.

Touch is of eight kinds, e.g. cold, rough, smooth, etc.

Taste is of five kinds, e g. pungent, bitter, sweet, etc.

Smell is of two kinds, e.g. sweet smell and bad smell

Colour is of five kinds.

In the passage of the soul from one embodiment to another there is only karmic body vibration (*karmayoga*)

The bodies are of five kinds: (1) *audārika* (gross), (2) *vaikriyaka* (fluid), (3) *āhāraka* (assimilative), (4) *taijasa* (caloric), and (5) *kārmana* (karmic)

The non-soul extensive substances are *dharma*, *adharma*, *ākāśa*, *pudgala*[1] and *kāya*. *Kāya* means extensive, having extent like the body.

The special attributes of *jīva*-soul are the following:—Knowledge (*jnāna*), belief (*darśana*), bliss (*sukha*), energy (*vīrya*), right belief (*samyak darśana*), right conduct (*samyak cāritra*), etc. The special attributes of *pudgala* are the following.—touch, taste, smell, colour, *dharma*, *adharma*, *ākāśa* (space), and *kāla* (time). *Samyaktva-kriyā* (right directed) is that which strengthens right belief; *mithyārtva-kriyā* (wrong directed) is that which strengthens wrong belief, *prayoga-kriyā* is bodily movement *samādāna-kriyā* is the tendency to neglect vows, *iryāpatha-kriyā* (actions relating to behaviour) is walking carefully by looking at the ground, tendency to accuse others in anger, a wicked man's readiness to hurt others, weapons of hurtfulness, the thing which may cause mental pain to oneself or others; depriving another of vitalities of age, sense-organs, powers and respiration, infatuated desire to see a pleasing form, frivolous indulgence in touching, inventing new sense-enjoyments; answering calls of nature in a place frequented by men, women and animals, indifference in dropping things or throwing oneself down upon the earth, undertaking to do by one's own hand what should be done by others, admiration of hurtful or unrighteous thing, proclaiming sins of others; misinterpreting the scriptural injunctions which we do not want to follow, disrespect to scriptural injunctions out of vice or laziness, expressing delight in other's misdeeds; trying to persevere in one's attachment to worldly belongings, deceitful disturbance of someone's right knowledge and faith; praising actions due to wrong belief, not renouncing what ought to be renounced

Karmic matter is due to the following pain-bringing feelings (1) pain; (2) sorrow, (3) repentance; (4) weeping;

According to the Buddhists an individual has no real existence The term *Puggala* does not mean anything real It is only apparent truth (*sammuti-sacca*) as opposed to real truth (*paramatthasacca*) Puggalavādin's view is that the person is known in the sense of real and ultimate fact, but he is not known in the same way as other real and ultimate facts are known He or she is known in the sense of a real and ultimate fact and his or her material quality is also known in the sense of a real and ultimate fact But it cannot truly be said that the material quality is one thing and the person another, nor can it be truly predicted that the person is related or absolute, conditioned or unconditioned, eternal or temporal, or whether the person has external features or whether he is without any One who has material quality in the sphere of matter is a person, but it cannot be said that one who experiences desires of sense in the sphere of sense-desire is a person The genesis of the person is apparent, his passing away and duration are also distinctively apparent, but it cannot be said that the person is conditioned (*cf Kathāvatthu* on *Puggala*) For a further discussion, see Law, *Concepts of Buddhism*, Chap VII, Law, *A History of Pali Literature*, Vol I, pp 328-329, Law, *Designation of Human Types* (P T S), Introduction

(5) depriving of vitality; and (6) piteous moaning to attract compassion.

For the vow against unchastity the following should be observed. (1) not reading or hearing stories exciting attachment to women; (2) not seeing their beautiful bodies; (3) not remembering the past enjoyment of women; (4) not taking exciting drinks; (5) not beautifying one's own body; (6) meditation on *maitrī* (benevolence for all living beings); (7) delight at the sight of beings; (8) compassion; and (9) indifference.

Householder's life has eleven stages:—

(1) A true Jaina must have perfect and intelligent belief in Jainism. He must have a good knowledge of its doctrines and their applications. He must give up meat, wine and honey. He must have a belief free from defects. He must observe five vows.

(2) He must not destroy life, must not tell a lie, must not make unpermitted use of another man's property; must be chaste; must make a perpetual and daily vow to go in certain directions; must avoid useless talk; must limit the articles of his diet and enjoyment for the day; must worship at fixed times, morning, noon and evening, must give charity for the sake of knowledge, etc., every day, must try not to transgress the last seven vows.

(3) He must meditate faultlessly, regularly and for fixed hours, not less than 48 minutes every time

(4) He must fast faultlessly on the 8th and 14th day of every lunar fortnight.

(5) He must not take animate vegetable and water.

(6) He must not take or give food or drink at night.

(7) He must give up sexual intercourse even with his wife.

(8) He must give up his means of livelihood, cooking, etc.

(9) He must give up his desire for the worldly objects, and be contented with abandoning all his properties except a few clothes and utensils.

(10) He must not advise on any worldly activity.

(11) He will beg his food and refuse what is especially prepared for him.

A householder must have seven supplementary vows (1) taking a lifelong vow to limit directions; (2) taking a vow to limit a period of time; (3) taking a vow not to commit purposeless sin, (4) taking a vow to devote so much time every day for spiritual advancement, (5) taking a vow to fast on four days of the month; (6) taking a vow every day

limiting one's enjoyment of consumable and non-consumable things; and (7) taking a vow to take one's food after feeding the ascetics with a portion of it.

There are five defects or partial transgressions (*aticārā*) in a man of right belief (1) doubt, (2) desire of sensual pleasures, (3) disgust, (4) thinking highly of wrong believers, and (5) praising them.

The partial transgressions of the first vow (*ahimsā-anuvrata*) are the following —(1) angrily or carelessly tying up an animal or human being, (2) angrily or carelessly beating an animal or human being; (3) angrily or carelessly mutilating an animal or human being, (4) angrily or carelessly overloading an animal or human being, (5) angrily or carelessly withholding food or drink from an animal or human being Partial transgressions of the second vow are the following (1) preaching false doctrines; (2) divulging the secret actions of a man or woman, (3) forgery and perjury (*kutalekhakriyā*), (4) unconscientious dealing by means of speech (*nyāsāpahāra*); (5) divulging what one guesses by seeing the behaviour of others.

Partial transgressions of the third vow are the following. abetment of theft, receiving stolen property, illegal traffic, false weight, and adulteration.

Partial transgressions of the fourth vow are the following (1) bringing about the marriage of people who are not one's own family, (2) intercourse with a married immoral woman, (3) intercourse with an unmarried immoral woman, (4) unnatural sexual intercourse, (5) intense sexual desire The partial transgressions of the first *gunavrata* are the following.—

(1) negligence to go higher than one's own limit in the vow;

(2) negligence to go lower than one's own limit in the vow;

(3) negligence to go in the eight directions beyond one's own limit;

(4) negligence to increase in one direction and decrease in another the boundaries;

(5) forgetting the limit in the vow

The partial transgressions of the second *gunavrata* are the following —

(1) sending for something beyond the limit,
(2) sending someone out beyond the limit,
(3) sending one's voice out beyond the limit,
(4) making signs for persons beyond the limit;
(5) throwing some material beyond the limit

The partial transgressions of the third *gunavrata* are the following:—

(1) indulging in fun at another;
(2) mischievous practical joking;
(3) garrulity;
(4) overdoing a thing;
(5) keeping too many consumable and non-consumable objects.

The partial transgressions of the first *śikṣāvrata*[1] are the following:—

(1) misdirection of mind;
(2) misdirection of body;
(3) misdirection of speech;
(4) lack of interest;
(5) forgetting due formalities.

The partial transgressions of the third *śikṣāvrata* are the following:—

(1) taking living things.
(2) taking anything connected with a living thing;
(3) taking a mixture of living and non-living things;
(4) taking exciting food.
(5) taking badly cooked food

The partial transgressions of the fourth *śikṣāvrata* are the following:—

(1) placing the food on a living thing;
(2) covering it with a living thing;
(3) delegation of host's duties to another person;
(4) lack of respect in giving;
(5) not giving at the proper time.

The partial transgressions of peaceful death are the following:—

(1) desire to prolong one's life;
(2) desire to die soon;
(3) attachment to friends:
(4) repeated remembrance of past enjoyments;
(5) desire of enjoyments in the next world.

The fruition of charity is different according to the difference in manner, thing given, person who gives and the person

to whom it is given The manner of giving is of nine kinds: (1) respectful reception of an ascetic; (2) seating him on an exalted seat; (3) washing his feet, (4) worshipping him, (5) saluting him, (6–8) purity in speech, body and mind, (9) faultless way of giving food. The giver must possess seven qualities: (1) he must not wish any gain in this world in its exchange; (2) he must give calmly without anger, (3) he must be happy at giving; (4) without deceit; (5) without envy; (6) without repentance, and (7) without pride.

The person to whom the thing is given must be one of the three kinds: (1) ascetics, (2) laymen with vows, (3) laymen with right belief but not with vows.

Karunādāna is the gift of compassion to any one who is in need of it It is of four kinds: (1) food, (2) medicine, (3) knowledge, and (4) removal of the cause of fear.

The causes of bondage (*bandha*) are the following:—(1) wrong belief; (2) perverse belief; (3) doubt, scepticism; (4) veneration, (5) wrong belief caused by ignorance; and (6) inborn error

Vibrations in the soul through mind, body and speech, are the following: true mind, false mind, mixed true and false mind, neither true nor false mind

The soul which has passion assimilates matter which is fit to form *karma* This is called bondage. It is of four kinds according to the nature of karmic matter, duration of the attachment of karmic matter to the soul, fruition, number of karmic molecules which attach to the soul

The relinquishment of karmic matter is caused by austerities (*tapasā nirjarā ca*) Prevention is proper control over mind, speech and body This is called *Gupti* [1] *Samitis*[1] are the following:—proper care in walking, speaking, eating, lifting, laying and excreting.

The ten virtues are the following:—forgiveness (*uttama-ksamā*), humility (*uttama mārdava*), honesty (*uttama ārjava*).[2] contentment (*uttama śauca*),[3] truthfulness (*uttama*

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[1] *Cf Uttarādhyayana*, XXX *Samitis*—The five *samitis* are the ways of arresting the inflow of *karma* with reference to outward behaviour In order to arrest the inflow of *karma*, one must guard the words of one's mouth Circumspection must be exercised about all matters connected with eating An ascetic must be careful to possess only five cloths Equally important with the five rules of outward behaviour are the rules for controlling the mind, speech and body (*guptis manogupti*, *vacanagupti* and *kāyagupti*)

[2] *Uttama ārjava*—*ārjava* has been understood by some as that simplicity which is opposed to cunningness

[3] *Uttama śauca*—Stevenson points out that there is a manifold duty of purity and cleanliness binding on all monks, for an ascetic must keep himself free from all suspicion of dishonesty or thieving, he must also keep his body pure and his soul free from all dark thoughts (*Heart of Jainism*, p 154)

satya), restraint (*uttama samyama*), austerities (*uttama tapa*), renunciation (*uttama tyāga*), selflessness (*uttama ākiñcanya*), and chaste life (*uttama brahmacaryā*).

Twelve meditations are the following:—transitory, helplessness, mundaneness, loneliness, separateness, impurity, inflow, stoppage, relinquishment, universe, rarity of right path, and nature of right path.

Twenty-two sufferings are the following.—hunger, thirst, cold, heat, nakedness, insect-bites, dissatisfaction, women, walking too much, sitting, sleeping, abuse, beating, begging, disease, failure to get alms, contact with thorny shrubs, discomfort from dust, respect or disrespect, lack of knowledge, conceit of knowledge, and failure to attain supernatural power.

External austerities are the following:—(1) fasting; (2) eating less; (3) taking a mental vow to accept food from a householder, if a certain condition is fulfilled; (4) daily renunciation of one or more of the six kinds of delicacies, e g. butter, milk, curd, sugar, salt, etc.; (5) sitting and sleeping in a lonely place; and (6) mortification of the body.

Internal austerities are the following:—expiation, reverence, service to the saints or worthy people, study, concentration, abandonment of attachment to the body.[1]

The nine kinds of expiation are the following: (1) full and voluntary confession to the head of the Order; (2) repentance for faults, (3) doing good; (4) giving up a much beloved object; (5) giving up attachment to the body; (6) penance of a particular kind; (7) degradation; (8) rustication for some time; and (9) fresh readmission.

Reverence is of four kinds:—for right knowledge, right belief, right conduct and for the observance of the proper form of respect (*upacāravinaya*)

Concentration is of four kinds:—painful, righteous, unrighteous and pure.

The distinctions between the possessionless saints should be considered with reference to conduct, scriptural knowledge, signs, colour affections, contemporaries or successors of the *Tīrthankaras*, etc

From the critical summary of the contents of this *Sūtra* it will be seen that the tenets of primitive Jainism as expounded in the *āgama* texts, were systematized for the first time by Umāsvāti. The outlines of Jainism as a religion and philosophy go to show that the doctrines are yet somewhat crude and the concepts are still vague and indefinite. The Jaina notion of *karma* is undoubtedly of a physical nature. How is it possible for the karmic matter to flow into an individual life to produce a colour effect on soul? How far is such a theory tenable scientifically and metaphysically? These questions are sure to exercise the brains of modern students. In conceiving the soul as a conscious principle co-extensive with the whole of the living organism, the Jaina thinkers made a departure no doubt from the Sāṃkhya idea of Puruṣa and the Upaniṣadic idea of Ātman. So far as they stood for the innumerability of souls, their position is identical with that of the Sāṃkhya teachers It is rather unexpected that the Jaina meditations partake more of the nature of superficial mental reflections adapted to the practice of certain austerities than of the meditations according to the time-honoured *yoga* practice. It may be true, as claimed by some, that Mahāvīra could have trances in any posture and at ease. In other words, he was a great *layayogin* but even Umāsvāti's treatise does not throw any clear light on the early Jaina method of *yoga*

Appendix I

VIVIDHATĪRTHA-KALPA

The *Vividhatīrtha-kalpa* of Jinaprabhasūri is a Jaina book, edited by Jina-vijaya Sūri and published at the expense of Bahadur Singh Singhi It contains accounts of places sacred to the Jains. The work, as it stands, contains legends mixed up with facts. Great care should be exercised in separating fact from fiction in order to have a true picture of the sacred places of the Jains. In some places, new materials are available which, I believe, will be helpful to students of Iconography and Ancient Indian Geography. In order to make a critical study of the subject, some of the modern publications such as Cunningham's *Ancient Geography* revised by S. N. Majumdar, N L De's *Geographical Dictionary*, my *Geographical Essays*, *India as described in early texts of Buddhism and Jainism*, *Geography of Early Buddhism* and my paper on *Sacred Places of the Jains* published in the U. P. Historical Society's Journal should be consulted. This text should be studied along with the *Jambuddīvapannatti*.

Ahicchatra —Samkhyāvatī was the earlier name of Ahicchatra.[1] Pārśvanātha wandered about in this town Kamathāsura, inimical to Pārśvanātha, caused an incessant shower of rains, inundating the entire earth Pārśvanātha was immersed in water up to his neck To protect him, the Nāgarāja of the place, accompanied by his queens, appeared on the scene, held a canopy of his thousand hoods over his head, and coiled himself round his body. That is the reason why this town was named Ahicchatra[2] A brick-built rampart was constructed in the same zigzag course in which the Nāgarāja wended his way. The rampart still exists On

this spot, Samgha built a *caitya* to Lord Pārśva, with seven *kuṇḍas* (wells) to the east. Inside and outside, the town has many wells and tanks. Not far from the Mūla caitya, stands another caitya of Pārśvanātha called Siddhakṣetra. Near the rampart is the image of the goddess Ambā, mounted on a lion, together with an image of Nemi. Here is a tank, called Uttarā, full of pure water. The local belief is that leprosy is cured by bathing in it and rubbing the body with the soil of the holy site.

Here grow various medicinal plants and herbs: Jayantī, Nāgadamani. Sahadevī. Aparājita, Lakṣanā, Trivarṇī, Nakulī, Sakulī, Sarpākṣī, Suvarṇaśilā, Mohanī, Śyāmalī, Ravibhaktā. Nirviṣī, Mayūraśikhā. Śalya, Viśalyā, etc Here are to be seen many popular shrines, viz Harihara, Hiranyagarbha, Caṇḍikābhavan, Brahmakuṇḍa, and the like. This town is the birth-place of the great sage, Kṛṣṇa.

Kāmpilya. the capital of south Pañcāla, was situated on the bank of the Ganges [1] It was hallowed by the five auspicious incidents in the life of Vimalanātha, the thirteenth *Tīrthankara* It also claimed Ārsacinva, the disciple of Kauṇḍinya and Gardhavālī, a Jain saint.

Mathurāpurī [2]. Two ascetics, Dharmaruci and Dharmaghoṣa, used to dwell in Mathurā. Mathurā was then twelve yojanas long, nine yojanas broad, watered by the Yamunā, well-guarded by ramparts, and adorned with Hara-temples, Jina-houses, lakes, wells, tanks and fairs They spent here four months in a grove called Bhūdharamaṇi, abounding with many trees, creepers, fruits and flowers. Kuvera, the lord of that grove, felt inclined towards Jainism after hearing their solemn words in reply to a promise of boon on his part. One day they asked him to take them and their *saṃgha* to the reign of Meru for the purpose of worshipping the *caitya*. Kuvera agreed to take them as desired, but reminded them that if the *samgha* would go with them, the gods might cause dangers and difficulties. So he desired to build the *stūpa* of Meru with an image of Lord Supārśva on this very spot. The sages having approved of his proposal, Kuvera erected that very night a *stūpa*, decked with gold, encircled by the

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[1] *Vividhatīrthakalpa*, p 50 *Tattha Gamgā-nāma-mahanai-taramga-pakkhaliyyamāna-pāyāra bhittiam Kampillapuram nāma nayaram* Cf *Mahābhārata*, I 138 73.

[2] Mathurā or Madhurā is generally identified with Maholi five miles to the south west of the present town of Mathurā or Muttra It was the capital of the Śūrasena country built by Rāma's brother Śatrughna after killing the Yādava Lavana at the site of Madhuvana Hence it was known as Madhupurī according to the *Mahābhārata* (Sabhāparva, XXX, 1105-6) For details *vide* B C Law, *Mathurā in Ancient India, J.R A S B*, Vol XIII. No 1

gods, adorned with festoons, and enclosed with three bands. Round every band were images, studded with five-coloured gems. When the day dawned, the people saw this and were unable to decide whether it was Lord Śiva (Svayambhūdeva) or Nārāyana in his *anantaśayyā*, or Brahmā, or Vasundharā or the Sun, or the Moon. The Buddhists claimed it to be a Buddha-kūta The matter was decided by the following stratagem: Each person wrote down the name of his god on a piece of cloth But the gods destroyed all but that bearing the name of Supārśva by a storm raised at the dead of night. The cloth was shown all over the town, and the ceremony of ablution began. A person, rich or poor, whose name would first reach the hand of a Kumārī in the sphere of Nāmagarbha was to be entitled to start the bathing ceremony. This arrangement was made on the tenth night On the eleventh night, the *samgha* bathed it with thousands of pitchers filled with water, along with milk, curd, saffron and sandal. The gods bathed it in concealment.

Mathurā was a centre of heretical ascetics and was known for the pilgrimage to the temple of Bhandira Yakkha (p. 18). The *Vividhatīrthakalpa* mentions the following gardens of Mathurā: *tāla*, *bhandīra*, *kola*, *bahula*, *billa*, and *lohajangha*.

The place came to be known as Siddhakṣetra from the perfection duly attained by the two sages.

An avaricious king of Mathurā ventured to seize the gold and gems by breaking the *stūpa*; but he incurred the fury of the gods, and his head was broken to pieces.

Afraid of the king and the greedy people, Kuverā, the consort of Kuvera, covered the stūpa with brick at the behest of the *samgha*. She asked the people to worship the stone image of Lord Pārśva outside.

At the time of attainment of perfection by Vīranātha, Vappahatti Sūri was born. He restored this place of pilgrimage, and adored Lord Pārśva.

This town is the birth-place of Vāsudeva (Kṛṣṇa) Here are the temples of Ārya Mangu and Hundiya Yakṣa

Here are these five notable spots: Arkasthala, Vīrasthala, Padmasthala, Kuśasthala, and Mahāsthala. Here are also to be seen these twelve forests: Lauhajanghavana, Madhuvana, Vilvavana, Tālavana, Kumudavana Vrndāvana, Bhandīravana Khadiravana, Kāmikavana, Kolavana, Vahulāvana and Mahāvana

The five popular shrines of the place are: Viśrāntika-tīrtha, Asikunda-tīrtha, Vaikuntha-tīrtha Kālinjara tīrtha, and Cakra-tīrtha

In 826 Vikrama era, Śrīvappahatta Sūri installed the image of Śrīvīra at Mathurā.

Saint Kālaveśika, son of king Jitaśatru, being attacked with piles, stayed in the mountain of Muggila.

Somadeva, with a view to seeing the influence of saint Śankharāja, took his initiation at Gayapura, went to heaven and was born at Kāśī as sage Harikeśabala.

Kambala and Sambala, having attained knowledge by the grace of Jinadāsa, were reborn as Nāgakumāras.

When a terrible famine broke out, lasting for about twelve years, Khandi, a citizen, introduced the practice of compulsory reading of the sacred scriptures (*āgamas*)

Hastināpura[1] Rsabha, the first *Tīrthankara*, had two sons, Bhārateśvara and Bāhubali He installed Bharata on the throne and offered Taksaśilā to Bāhubali He divided his kingdom also among his other relations Anga was named after Angakumāra, Kuruksetra after Kuru, and the same as to Vanga, Kalinga, Śūrasena and Avantī. King Hasti, the son of King Kuru, founded Hastināpura on the bank of the Bhāgīrathī (it should be Yamunā).

Śānti, Kunthu and Aranātha, the sixteenth, seventeenth and eighteenth *Tīrthankaras*, who were blessed with miraculous power, were born here The fifth, sixth and seventh *Tīrthankaras* were not only initiated here but they attained supreme knowledge (*kevalajñāna*). Lord Rsabha broke his first religious fast at the house of prince Śreyāmśa, the grandson of Bāhubali. The great sage, Visnukumāra by virtue of severe penances, controlled Namuci

Here were born many great personages, such as Sanatkumāra, Mahāpadma, Subhūma, and Paraśurāma.

This is the place which was hallowed by the birth of the Pāndavas and the Kauravas Here are the magnificent temples of Śāntinātha, Kunthunātha, Aranātha and Ambikādevī Here were built four *caityas* watered by the Yamunā

Kauśāmbī[2] Kauśāmbī is the principal city in the kingdom of Vatsa The brick-built fort of king Pradyota still exists

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[1] It was a capital of the Kuru kingdom traditionally identified with an old town in Mawana tahsil, Meerut (Cunningham, *A G I*, p 702)

[2] It was the capital of the Vatsa kingdom This city was built where existed the hermitage of king Kuśāmba (See Aśvaghoṣa's *Saundarananda Kāvya*, *Cf Papañcasūdanī*, II, 389 90) It was a well-known city in northern India According to the Buddhist scholiast Buddhaghosa the city came to be called Kosambī or Kauśāmbī because in founding it the Kosamba trees were uprooted here and there (For details see B C Law, *Kauśāmbī in Ancient Literature*, *M A S I*, no 60)

Udayana, son of Śatānīka, versed in the Gandharva lore (science and music) was the king of Vatsa Here are many Jina images in the temples. Here many forests are watered by the Kālindī (Yamunā). Candanavālā fasted here for about six months in honour of Mahāvīra

Lord Padmaprabhu was initiated here. The city contained many Kosamba trees casting their cool shade (*yattha siniddhacchāyā kosambataruno mahāpamāṇā dīsamti*). Here in the temple of Padmaprabhu the image of Candanavālā can be seen.

The city of Kauśāmbī is a great place, hallowed by the birth of Jina.

Ayodhyānagarī.—Ayodhyā[1] is known by such other names as Ayodhyā, Kosalā, Vinītā, Sāketa, Ikṣvākubhūmi, Rāmapurī and Kośala. It is the birth-place of Ṛsabha, Ajita, Abhinandana, Sumati, Ananta, and Acala Bhānu. It was the capital of Daśaratha, Rāma and Bharata Seven family preceptors like Vimalavāhana were born here. Here the most devoted Sītā faced and withstood the fire-ordeal It is twelve yojanas long, and nine yojanas broad Here Cakreśvarī and Gomukha Yakṣa removed the obstacles of the *Saṃgha*. Here the river Gharghara-daha meets with the Sarayū and is known by the name of Svargadvāra (Gate of Heaven). Twelve yojanas from this place is the Aṣṭāvata mountain, where Lord Ādiguru attained enlightenment Here were established twenty-four Jina images. At the east gate are the images of Ṛsabha and Ajita, at the south, four images of Sambhava, etc ; at the west, eight images of Supārśva, etc.; and at the north, ten images of Dharma, etc. The citizens used to sport in the valley of the Aṣṭāpada.

Here still exists the temple of Nābhirāja. Pārśvanāthavātikā (Grove of Pārśvanātha), Sītākuṇḍa (a hot-spring), and Sahasradhārā (thousand streams) are to be seen here. On the rampart lies a Yakṣa, the lord of furious elephants. Even now elephants do not pass by it Here are many popular shrines Ayodhyā is watered by the river Sarayū. Govinda Sūri, while wandering about at Sarasaya, took his bath here Many images were brought and set up at Ayodhyā. Kumārapāla, the king of the Cālukyas, installed one of the images.

Aṣṭāpadatīrtha[1]. Here the sons of Ṛṣabha and many sages attained perfection. Indra erected three *stūpas*. Bharata built a *caitya* called Siṃha-niṣadya and twenty-four Jina images together with his own. The sons of Sagara dug a ditch, which was ultimately turned into a sea. Here Rāvaṇa was attacked by Bāli. Mount Aṣṭāpada (Kailāśa) is a great *tīrtha*.

Vārānasīnagarī.—Vārānasī is a town in Kāśī, watered by the Ganges. Two rivers, Varunā (Varṇā) and Asi, join the Ganges here; hence it is named Vārānasī.

Here were born two Brahmin brothers Jayaghoṣa and Vijayaghosa, who were versed in the four Vedas. They took to asceticism and attained salvation. Here lived an old merchant named Bhadrasena whose wife was Nandā and daughter, Nandaśrī Nandaśrī retired from the world and received initiation. Two ascetics, Dharmaghosa and Dharmayaśa, spent the nights here during the rains.

King Hariścandra of Ayodhyā lived here for long with his wife, Sutārā and his son, Rohitāśva. One day Indra, king of gods, spoke highly of his piety. Two gods disbelieving the statement, came down to the earth, one in the form of a wild boar. The boar began to cause ravages in the vihāra of Śakrāvatāra, when Hariścandra appeared on the scene and struck him with an arrow. But the boar vanished and a pregnant doe was found killed To make atonement, the king sought the advice of his family preceptor whose daughter, Vañcanā, was then lamenting the loss of the doe. The family preceptor grew wild with the king who, to appease his wrath, proposed to present him with his entire kingdom and Vañcanā, with a lakh of coins. The fiery sage accepted the offer of the kingdom and pressed the king for the promised amount from outside the kingdom The king came to Kāśī, sold his wife and son to a Brahmin and himself to a Caṇḍāla, and thus paid off the sum promised by him. Very soon a great pestilence broke out in the town. Sutārā who was thought to be a devil had to court punishment. Rohitāśva died by snake-bite. While his corpse was brought to the cremation ground, Hariścandra demanded *śulka* (price of labour). Hariścandra was re-installed on the throne and a reign of law and order followed.

Vārānasī is divided into four parts:—

(i) Devavārāṇasī.—Here is the temple of Viśvanātha wherein are to be seen twenty-four *Jinapattas*.

(ii) Rājadhānī Vārānasī.—Here live the Yavanas now.

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[1] *Vide* N L. De, *Geographical Dictionary*, pp 82-3

(iii) Madana Vārānasī, and
(iv) Vijaya Vārānasī.

Here are many popular shrines. Near the Dantakhāta tank is the *caitya* of Pārśvanātha. Six miles away from this place is an elevated temple of *Bodhisattva*.

Śrāvastīnagarī[1] : Śrāvastī is an ancient important town, now known as Sāheth Māheth. Here is still to be seen a *caitya* adorned with the image of Śrī Sambhavanātha. At its gate stands an Aśoka tree of crimson colour. Here is a Buddhist temple where kings, devoted to the Buddha, used to offer horses before the deities. Here the Buddha made a brilliant display of his arts, and Lord Sambhavasvāmī attained the bliss of *Kevalajñāna*. Saint Kapila came to this town for the purpose of acquiring knowledge. In course of time, he attained perfection. Lord Mahāvīra spent a night here during the rains and practised various forms of religious austerities. Here Bhadra, son of king Jitaśatru, became an ascetic in course of his wanderings, and he afterwards attained perfection.

Ratnavāhapura.—Ratnavāha was a town in Kośala, watered by the river Gharghara. Here Dharmanātha, the lamp of the Ikṣvāku race, was born of Suvratā, wife of king Bhānu. A nāgakumāra built here a *caitya* in honour of Dharmanātha, whose image is still to be seen here in the midst of the figures of the nāgas.

Mithilā-tīrtha[2]: The kingdom of Videha is now known as Tirhut. Here was a flourishing town called Mithilā which is now known by the name of Jagatī. Not far from it lies Kanakapura. Mallinātha and Neminātha were not only initiated here but attained supreme knowledge. This is the birth-place of Akampita. The confluence of the Gangā and the Gandakī has made this town sacred. Mahāvīra lived and wandered about here. Here is a famous big banyan tree. It is the birth-place of Jānakī. The place where

Rāma and Sītā were united in wedlock is known as Sākalya-kunda The place has many popular shrines in it

Campāpurī.[1] In Campāpurī was born Vāsupūjya, the twelfth Jina, who attained *kevalajñāna* and *nirvāna*. Karakandu who was the ruler of this place installed the image of Pārśvanātha in the tank of Kuṇḍa. He afterwards attained perfection Here Vīrasvāmi spent three nights during the rains in Pristhicampā Kūnika, son of king Śrenika, left Rājagṛha on the death of his father and made Campā his capital. Here reigned Karna.

-*Pāṭaliputtanagara*[2] On the death of his father Kūnika, Udāyi became the king of Campā. He was so much overwhelmed with grief that the ministers thought it proper to transfer his capital Augurs were sent out for selecting a site suitable for the construction of a new city They reached the bank of the Ganges where stood a Pāṭala tree They saw a number of worms entering the mouth of a nīlakantha bird that lived on the tree This they thought to be an auspicious sign and a town was built at that very site It was named Pātaliputra after the name of the Pātala tree It was also called Kusumapura, as the tree was laden with many *Kusumas* (flowers) Udāyi built here a *caitya* of Śrī Nemi and became an advocate of Jainism Here reigned nine Nandas. The Nanda dynasty was overthrown by Cānakya, a shrewd Brahmin politician, who installed Candragupta Maurya on the throne After the demise of Candragupta, Bindusāra, Aśoka and Kunāla adorned the throne of Pātaliputra. Mūladeva, an expert in all branches of arts, and Acalasārthavāha, a rich man, lived in this place The Ganges flows by the city To the north of it is a vast expanse of sand. The great sage Sthūlabhadra observed here a religious vow of austerity.

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[1] Campā was the capital of the Angas In the 6th century B C it was a big town Its ancient name was Mālinī In the *Mahābhārata* it is described as the place of pilgrimage According to the Jaina *Campakaśreṣṭhīkathā*, Campā was in a very flourishing condition The celebrated Chinese pilgrim Yuan Chwang calls it Chan-p'o The city of Campā is situated at a short distance from modern Bhagalpur (For further details *vide* B C Law, *The Angas in Ancient India*, *J B B R A S*, N S, Vol XX, 1944, pp 47ff)

[2] It was originally a village of Magadha known as Pātaligāma Ajātaśatru was the real founder of Pātaliputra to which the capital of Magadha was removed by his son and successor, Udāyibhadda It was built near the confluence of the Ganges, Sôn and Gandak but now the Sôn has receded some distance away from it This city was visited by the Chinese pilgrims in the 5th and 7th centuries A D It was the capital of the later Śiśunāgas, the Nandas and the Mauryas During the reign of Candragupta Vikramāditya it was a magnificent and populous city For further details see B C Law, *Tribes in Ancient India*, pp 227ff, B C Law, *The Magadhas in Ancient India*, R A S, Mon No 24)

Pārśvanātha-tīrtha[1]: In ancient times there was the image of Śrī Pārśva-nātha in Campā in the suburbs of Ratnākara. Sohamma Vāsava worshipped it. Later, in the forest of Daṇḍaka, two *asuras* (demons), realizing the influence of Rāghava, offered it to Rāmabhadra. The daughter of Videha with Raghupungava worshipped it. It was also worshipped by Śakra. Kṛṣṇa and Valarāma were born of the line of Yadu. Keśava got a kingdom in Yovana. Krsna installed an image of Pārśva on a sanctified spot in the town of Śaṅkhapura. The festival of ablution at Dvārāvatī dates from that. He worshipped the image after duly installing it in a temple which miraculously escaped destruction when the city of Dvārāvatī was consumed by fire. The sea engulfed this beautiful temple and the image along with Dvārāvatī. Dhaneśvara, a merchant of the town of Kānti, rescued the image of the Lord from the water while returning from Simhala and took it to his native town where he began to worship it after installing it in a temple erected for the purpose.

After the death of Dhaneśvara, Nāgārjuna, the chief of saints, brought that image home by the celestial path for checking passions (*rasastambhana*), from which circumstance the place was called Stambhanakatīrtha. People used to worship it as a demon. The merit derived from offering gifts and oblations at Pāvā, Campā, Aṣṭāvaṭa, Raivata, Sammeda, Vimala, Śaila, Kāśī, Nāsik, Mithilā, Rājagṛha, etc., is acquired simply by the sight of the image of Pārśvanātha.

Kādambarī is a forest near Campā. Here is also a mountain called Kālī Below this is a large tank called Kunda. Here lived an elephant named Mahīhara. Once Pārśvanātha wandered about for four months in front of Kālikuṇḍa. The elephant saw the Lord and remembering the condition of his previous birth, brought lotuses from the tank and worshipped the Lord with them. King Karakandu was sad not finding the Lord here Now, it so happened that a high image sprang up from under the earth. The king duly worshipped it and built a temple for its installation. From this circumstance the place became known as Kālikuṇḍatīrtha.

Koṭiśilā is a *tīrtha* in Magadha. Cakrāyudha, the first *gaṇadhara*, fasted at this place, with the result that he attained perfection. Many saints practised penances here and attained perfection.

Apāpapurī[1]: Near it is still to be seen a mountain cave reverberating with the voice of the *antima-jina* (Mahāvīra). In course of his peregrinations Mahāvīra came from Jṛmbhikā to the forest of Mahāsena Eleven *gaṇadharas*, Gautama and the rest, were initiated here Vardhamāna fasted here for two days, then imparted his last instruction, and having arrived at the toll-house of king Hastipāla, attained *Nirvāṇa*.

Vaibhāragiri[2]: This hill has a well of juice having the power to remove poverty and a *kuṇḍu* of hot and cold water. Here shine the peaks of Trikūṭa and Khāṇḍika Here are to be seen various kinds of medicinal herbs, rivers like the Sarasvatī, many popular shrines like Magadha, Locana, etc., and many images of *Arhats* in the temples. On a visit to Śālibhadra and Dhanyarṣi, one gets freed from all sins. The lion, the tiger and other beasts of prey do not create disturbances at these shrines. On all sides, the *vihāras* are to be seen. In ancient times, it was the residence of the heroes like Rauhiṇeya. Rājagṛhapura stands in the valley of this mountain. In later times it was known by such names as Kṣitipratiṣṭha, Canakapura, Ṛṣabhapura, Kuśāgrapura, and Rājagṛha Here was a lovely temple called Guṇaśila. Metāryya built here the rampart of Śātakaumbha Here were born wealthy bankers like Śālibhadra. Here existed thirty-six thousand houses of merchants. Jina Suvrata performed his religious vow at the shrine of Aśvāvabodha. Jarāsandha, Śreṇika, Kūṇika, Abhaya, Megha, Halla, Vihalla and Nandisena hallowed the place by their noble birth. Eminent ascetics like Jambusvāmin, Kṛtapuṇya and Sejjambhava, and devoted wives like Nandā were born here

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[1] It was here that Mahāvīra breathed his last. It was also at this place that the Buddha ate his last meal at the house of Cunda the smith and was attacked with dysentery The Mallas used to reside here The nine Malla chiefs to mark the passing away of the great Jina were among those that instituted an illumination on the day of the new moon saying, 'Since the light of intelligence is gone, let us make an illumination of material matter.' According to some Pāvā, Pāpā or Pāvāpurī is the same as Kasia situated on the little Gandak river to the east of the district of Gorakhpore. It seems that the city was situated near Rājgir in Bihar Mahāvīra left his mortal existence when he was dwelling in the palace of king Sastipāla of Pāvā Four beautiful Jain temples were built at the spot where Mahāvīra left his mortal existence (B C. Law, *Geographical Essays*, p 210, P C Nahar, *Tīrtha-Pāvāpurī*, 1925)

[2] Vaibhāragiri also called Vebhāra is a mountain in Magadha (Patna and Gaya districts). The city of Girivraja is encircled by five hills of which Vebhāra is one *Vide* B. C Law, *Rājagṛha in Ancient Literature*, *M.A.S.I*, no. 58).

Mahāvīra spent here fourteen nights during the rains. There are many sacred places at Nālandā. In front of the *stūpa*, called Kalyāna, stands a temple of Gautama.

Śatruñjaya [1] Ascetic Pundarika attained perfection at the sacred place of Śatruñjaya, which is also known as Siddhi-ksetra, Tīrtha-rāja, Marudeva, Bhagīratha, Vimalādri, Vāhu-bali, Sahasrakamala, Tālabhaja, Kadamba, Śata-patra, Nagādhirāja, Astottaraśata-kūta, Sahasra-patra, Ḍhanka, Lauhitya, Kaparddinivāsa, Siddhi-śekhara, Muktinilaya, Siddhiparvata and Pundarīka. It is adorned with five summits (*kūtas*).

It was visited by a large number of accomplished sages, such as Rsabhasena and twenty-three *arhats* from Nābheya to Vīra excepting Nemiśvara.

King Śrī Vāhubali built the temple of Marudeva at Śatruñjaya. Great sages like Nami and Vinami here attained the bliss of perfection. Many saints and kings attained perfect beatitude. Here the five Pāndavas with Kuntī attained perfection. Ajita and Śānti, two Jinas, spent the lent here. Nandisena Ganeśa offered to Ajita and Śānti hymns beneficial to persons suffering from diseases. King Megha-ghosa, the great grandson of Kalkī, built two temples of Marudeva and Śānti. Here stand the temples of Pārśva and Vīra at Pādaliptapura. Below is the gigantic temple of Neminātha. This temple of Yugādiśa was restored by Mantrīśvara Vāgbhata at an enormous cost. Setthi (banker) Jāvadi heard about the peculiar virtue of Śatruñjaya. He ascended the summit of the Caitya with his wife and attained heavenly bliss by establishing the images of Pundarīka and Kapardī thereupon. On the south is the image of primeval Pundarīka and on the left is another image set up by Jāvadi. The cave lying to the north of Śrīmad Rsabha, set up by the Pāndavas, still exists. Close to the Ajita Caitya lies the Anupama lake. Near Marudevī is the magnificent Caitya of Śānti. Here are mines of gold and silver within a space of thirty cubits in front of the temple of Śānti. At a distance of one hundred cubits lies the Pūrva-dvāra well.

Śatruñjaya was under the rule of Dharma datta and his son, Megha-ghosa. Minister Vastupāla, the younger brother of Teja-pāla, thinking of the defeat in future at the hands of the Mlecchas, established the images of Ādyārhat and

Puṇḍarīka The image as set up by Jāvaḍi was broken into pieces by the Mlecchas.

Pālittān is a town in Vālakya where lived Kapardḍi, the mayor of the place, who was a man of dissolute character. One day two Sūris came to him on the occasion of the Śatruñjaya festival

The Girināra,[1] the best of mountains, sanctified by Śrī Nemi, is known by such other names as Raivataka. Ujjayanta, etc. This mountain is situated at Surāṣtra. Here exist the Jina temples on its summit. Vastupāla built three temples here to do good to the world. The Kunda known as Gajendrapada was on the summit of the mountain In the temple of Śatruñjaya built by Vastupāla are the images of Ṛṣabha, Puṇḍarīka, Aṣṭāpada, Nandīśvara and Ambā. At the sight of the peak called Avalokana sanctified by the lotus-like feet of Śrī Nemi, one's desires are satiated. On its summit, Śāmba (son of Jāmbavatī), Pradyumna and Mahādyumna practised great religious austerities Here the anointed figure of Śrī Nemi was replaced by a stone one, studded with the gems of Kāśmīra Here exist a large number of rivers, springs, pits, mines and trees

The Ujjayanta[1] is a beautiful mountain in Saurāṣṭra The emancipation-stone of Neminātha is known all over the world. Here is a river named Vihalā in Ujjayanta. On its northern side exists the temple of Śakra (Śakrāvatāra). Here is Pāyakuṭṭima on the peak of Viśālaśṛṅga. On its nearest pinnacle is Kabbaṭa-lake. The famous Kohandihara shines on the top of the Ujjayanta. A river by the name of Vegavatī flows near by. The stone of the place is of the colour of red arsenic. Below is the golden land. Close by is a mountain known as Tilavisārana Here is a river called Senā. Inside lies the pit (*rasakuṇḍa*) of Gaṇapati. Near the Karañja tree is an attractive place of pilgrimage known by the name of Sahasāsava, where lies the stone-figure of a horse. In Ujjayanta is a stone known as Jñānaśilā (stone of knowledge). Ascending the first peak of the Ujjayanta and then descending to the south, one will come across a cavern known as Pūtikara. To the east of the house of Kohaṇḍi lies the abode of hermits, which contains the image of Vāsudeva. Here is an image of Pārvatī at a distance of

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[1] Girnāra or the ancient Girinagar or Girnār is identical with modern Junāgaḍ. Ujjayanta is the mount Girnār close to Junāgad in Kathiawar It is sacred to Neminātha the twenty-second Tīrthaṅkara of the Jainas Ujjayanta is written as Urjayata in the Rudradāman Inscription According to some Ujjayanta and Raivataka are identical (N. L Dey, *Geographical Dictionary*, p. 211)

ten cubits on its northern side. On its north is the cavern of Adhomukha.

Koṭināṛā is an important town in Saurāṣtra where lived a Brahmin named Soma who was well versed in the *Vedas* and *Āgamas*. He duly performed the six prescribed rites.

Raivatakagiri[1] Nemi was initiated near Chatraśilā. After having attained *Kevalajñāṇa* he obtained salvation on the top of the Avalokana. Having come to know of the salvation-spot from Nemi, Kṛṣna set up '*Siddha Vināyaka*' after his attainment of salvation. Here Kālamegha, Meghanāda, Girividārana, Kapāta, Simhanāda, Khodika and Revayā, seven masters of the field (*Kṣetrapālas*), sprang forth. On the north of the Ambā temple is a cave, which contains the image of Girividāraṇa. Here is the Svayamvara lake Below is a well. At a distance of twenty cubits from the Ambā temple is a cave. Here is Jīrnakūta. On the easy path from here is Siddha Vināyaka. There is also the Rājamayī cavern. Here are twenty-four Jina images and 24 caves. In front of Kālamegha is a river. On the north lies a rocky cave. Here lies the store-house of Kṛṣna. Another store-house is in front of Dāmodara. Here stands a high-pinnacled temple of Neminātha on the summit of the Raivata mountain in Surāṣtra on the western side. On the east there was the anointed figure of Neminātha which melted away.

In ancient times, in the country of Gurjara, Jayasimhadeva having killed Khaṅgārarāja (king of Khaṅgāra), made Sajjana king. He constructed the new temple of Nemi. Vastupāla and Tejapāla were the distinguished ministers of the king of Gurjara. Mahanadevī, the daughter of the king of Kānyakubja (Kanauj) inherited Gurjara from her father. On her death she became the presiding deity of the place and asked king Vīradhavala (in a dream) to appoint Vastupāla and Tejapāla as his ministers. This was done. Once Vastupāla and Tejapāla went on a pilgrimage to Śatruñjaya with the permission of Tejapāla's wife, Anupamādevī Vastupāla disbursed the whole amount in the *tīrthas* of Śatruñjaya and Ujjayanta. Tejapāla constructed a beautiful town called Tejalapura in Girnāra (Girnar) and built the temple of Pārśvanātha named Āsarājavihāra after the name of his father. He also excavated a beautiful lake known as Kumārasara after the name of his mother. On the east of Tejalapura a fort called Ugrasenagad and a Jina temple were sanctified by Yugādi-nātha. On the north

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stands the temple of Daśadaśā adorned with Viśākha columns on the bank of the river Suvarnarekhā.

Vastupāla built Marudevī's temple. Tejapāla constructed three *caityas* Minister Depāla rescued the temple of Indra. Here is a water-pit of Govinda stamped with the feet of Indra's elephant called Airāvata. On ascending the top of the Chatraśilā mountain the temple of the goddess Ambikā can be seen. Thence is visible the pinnacle of the Avalokana mountain.

Aśvāvabodha tīrtha —Having attained perfect beatitude, Jina Suvrata came from Pratisthānapura to the forest of Korinta in Bharukaccha for instructing king Jitaśatru, then engaged in a horse sacrifice He was welcomed both by the king and people The Lord gave the king religious instructions, relating a story of his previous birth

On hearing the words of the Lord, the king recollected his previous existence. After death he was reborn as a god in Sudharmā. He erected a jewelled *caitya* at the place where the Lord could be seen. He installed an image of Suvrata. It is from this circumstance that this shrine is called Aśvāvabodh-tīrtha. In course of time, it became noted as Śakunikā Vihāra.

Candragupta was a king of Śrīpura in Ceylon Candralekhā was his wife He worshipped the goddess Naradattā for a son, and was favoured with a daughter named Sudarśanā Once a merchant, Dhaneśvara by name, came from Bharukaccha. On hearing from his mouth the formula: '*namo arhantam,*' Sudarśanā fell into a fit On regaining consciousness, she recollected her own condition in her former life. When the king asked her the cause of her fit, she said:

'In my previous birth I was born as a vulture living on a banyan tree in the forest of Korinta on the bank of the Narmadā. Once during the rains there was a heavy shower for seven nights On the eighth day I went to obtain flesh from the house of a fowler who pierced me with an arrow and went away, taking the arrow and the flesh fallen from my mouth. I began to cry piteously One sūri saw me in this plight and poured forth water into my mouth After my death, I was reborn as his daughter.' Averse to worldly affairs she, with her parents' permission, went to Bharukaccha with that merchant. One day she asked the preceptor what he knew of her previous existence. He said

'King Śankha reigned in the city of Suramya on the mountain of Veyaddha You were his daughter Vijayā by name. One day you saw a snake (*kukkutasarpa*) on the bank

of a river in the village of Mahīsa and killed it out of rage. Seeing a Jina-temple on the bank of that river, you worshipped the image of the Lord with due reverence. As you came out of that temple, you came across a female ascetic tired of travelling. You waited upon her. In course of time, you were reborn as a vulture in this forest, Korintaka. That snake was, after death, reborn as a fowler. Out of enmity in the former life, you, in your vulture-life, were killed by that fowler with an arrow. In the long run, however, you attained *bodhi* by the merit of your attendance on the fatigued female ascetic and reverence for the Jina in your former birth.'

On hearing these words, she gave away everything belonging to her, restored the *caitya* and constructed twenty-four temples, Posatha-houses, charitable institutions and reading rooms. This shrine was named Śakunikā Vihāra after her. After her death, she, too, attained the abode of Īśāna on the fifth holy day in the month of Vaiśākha.

Bharukaccha has many popular shrines. Vāhadadeva, son of Udaya, restored Śittujja. Ambada, his younger brother, restored the Śakunikā vihāra. Sindhavādevī brought a certain disease on Andapa. Hemcandra Sūri cured it by virtue of his supreme knowledge.

Satyapura-tīrtha.—A brazen image of Vīra was installed by Jajjiga Sūri in the town of Satyapura. In ancient times king Dai occupied the town of Mandovara after putting its king to death. The queen, then big with child, fled to Brahmānapura where she gave birth to a son who was radiant with all auspicious marks. Jajjiga Sūri came to their rescue. The boy was named Nāhada. He was taught five modes of *paramesthi* salutation by his preceptor. He built twenty-four elevated temples and in course of time, got back his kingdom.

Once the king of the Mlecchas attacked Gurjara and came to Satyapura. He wanted to destroy the temple of Vīra. The image of Vīra was placed on the back of an elephant. But it did not stir an inch in spite of the king's repeated attempts. The Turks cut off a finger of Vīra and set fire to the tails of horses.

Once the king of Malwa (Mālava) having defeated the king of the Gurjaras reached Satyapura. But a Yakṣa named Brahmaśānti defeated him. Thus Satyapura was saved.

Vallabhi was a prosperous town in the country of the Gurjaras, where reigned a king Śilāditya by name. He insulted a merchant named Rankuya, who, out of rage,

invited king Hammīra to come to his aid. Vallabhi was conquered and the king was slain by Hammīra [1]

Avanti [2]: The caitya of Abhinandanadeva, son of king Sambara, was in the village of Meda in Mālava. Once a host of Mleccha troops invaded the place and broke the temple along with the image of Abhinandanadeva After many days a merchant named Vaija came here from Dhārada. He was a very pious man who would not eat anything until he finished worshipping the deity. The Medas showed him the broken figure of Abhinandanadeva. He began to worship it, and resolved not to take any meal until it became an unbroken entity. Then as per injunction received in a dream, he anointed the image with sandal paste, in consequence of which it became an unbroken whole. He installed it on an altar under the Pippala tree.

Arbudādri (*Arbuda Mountain*)[3]: A king named Ratnaśekhara reigned in the town of Śrīratnamāla. Grieved at the state of childlessness, he sent out a number of augurs. Seeing Dūrgā on the head of a distressed female carrying fuel, they intimated to the king that her son would be reigning in his place. At the behest of the king, they threw her down into a pit at the dead of night with a view to killing her with child But as good luck would have it, she somehow managed to come out of the pit Seized with fear, she gave birth to a son and left him in a forest. The augurs brought her back to the same pit and put her to death. The child left was taken care of by a doe who nourished it with milk, day and night. King Ratnaśekhara at first tried to do away with the son, but later he adopted him as his own son. The latter was named Śrīpuñja. His daughter, Śrīmātā, was one who could recollect the condition of her previous existences. Śrīpuñja had built a temple on the top of the Arbuda mountain. A nāga, named Arbuda, used to live at the bottom of this mountain. Formerly this mountain was called Nandivardhana. Later, it was named Arbuda, being the habitat of the serpent Arbuda. Here are twelve villages around. Here flows a river, Mandākinī by name Here are many

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[1] Amīr of Afghanisthan

[2] Avanti roughly corresponds to modern Mālwa, Nimār, and adjoining parts of Central provinces (B C Law, *Geography of Early Buddhism*, pp 22-23)

[3] It is the Mount Abu in the Aravalli Range in the Sirohi State of Rajputana It contains the hermitage of Ṛṣi Vaśiṣṭha and the famous shrine of Ambā Bhavānī According to Megasthenes and Arrian the sacred Arbuda or Mount Abu is identical with Capitalia which attaining an elevation of 6,500 ft rises far above any other summit of the Aravalli range (McCrindle, *Ancient India*, p 147)

kundas, mines and springs. Here are also such sacred places as Śrīmātā, Acaleśvara, Vaśiṣṭāśrama and Mandākinī.

The Paramāra kings were the *bona fide* rulers of this place. Candrāvatī was their capital. Vimala, the commander-in-chief of an army, built, in front of the temple of Śrīmātā, a caitya adorned with the brazen image of Ṛṣabha. In 1088 Vikrama era, he constructed a temple, called Vimala-vasati. In front of the temple of Yugādideva is the stone-figure of a horse. In 1288 Vikrama era, the chief minister built a temple of Nemi, known by the name of Lūniga-vasati. Tejpāla built here an image, carved purely of whetstone. In 1243 Vikrama era, Lalla (son of Mahana Simha) and Pīthapaḍa (son of Caṇḍa Simha) recovered it On the top of it, Kumārapāla Bhūpāla of the Cālukya dynasty built the temple of Śrīvīra.

Pratiṣṭhānapura [1] was a town in Mahārāṣṭra. In course of time it was converted into a small village. Two Brahmins with their widowed sister came here and took up their abode in a potter's house. One day the sister went to the Godāvarī to fetch water, when nāgarāja captivated by her beauty forcibly outraged her modesty in the form of a human being. She became pregnant and gave birth to a child who was known as Sātavāhana who defeated Vikramāditya of Ujjayinī and made himself the king of Pratiṣṭhānapura. Sātavāhana conquered many territories between the Deccan and the river Tāpti. He embraced Jainism, built a large number of *caityas*, and established the image of Mahālakṣmī on the bank of the Godāvarī.

Amarakuṇḍa is a town in Andhra. Near by there is a mountain on which is to be seen a beautiful temple adorned with images of Ṛṣabha and Śāntinātha.

Karṇāṭabhaṭṭa Divākara of the Deccan was defeated by Śrī Vṛddhavādisūri in course of an intricate debate. He was made his disciple known by the name of Siddhasena Divākara who was taught the entire course of *āgamas*. Once Divākara said that he would translate all the *āgamas* into Sanskrit. This statement was taken to be a great offence, for which he was asked to make adequate expiation by observing in silence the vow of *Pārāñcita* for twelve years Accordingly he wandered about for twelve years in towns and villages. He visited the temple of Kuḍuṅgeśvara in Ujjain.

Appendix II

PRINCIPLES OF JAINISM[1]

Researches in Jainism have made sufficient progress to leave no room for doubt that Jainism is a distinct form of religion with a philosophy of its own It is true that the final redaction of the Jain Canon was made at Vallabhi as late as the sixth century A D. and that its language too is later than Pāli, which is the language of the Theravāda Buddhist Canon. There are many ideas and passages common to both the scriptures. Jainism has nevertheless many distinctive characteristics of its own, and historically it occupies a place midway between Brahmanism on the one hand and Buddhism on the other. It cherishes a theory of soul as an active principle in contradistinction to the *Vedānta* or *Sāṃkhya* doctrine of soul as a passive principle. Buddhism repudiates it The Jain notion of *karma* is rather physical while the Buddhist idea of the same is psycho-ethical In Jainism rebirth takes place by way of transmigration of soul. Buddhism rejects the theory of transmigration. According to Jainism, soul is vitally interested in our actions, since it has to bear the brunt of all of them. As a substance it does not undergo any change. Its changes are all due to the circumstances in which it is placed. It is generally maintained that the *yoga* method of Jainism is obscure but in the following exposition of the principles we may find that in Jainism too the *yoga* practice is equally important. In Jainism as in Buddhism the bodily functions cease in the process of *yoga* after the vocal, and the mental after the physical. The different kinds of knowledge attained through *yoga* are substantially the same in both the religions. Like the *Sāmkhya* doctrine Jainism stands for a dualistic conception of soul and matter and in this respect it differs from the Vedāntic pantheism. The Jain dualism may also be interpreted as a pluralistic doctrine like the realism of the *Vaiśeṣika* system by which it was influenced. Jainism maintains a hylozoistic notion of nature in which all compound things are different forms of life in varying stages of evolution. The lowest form of life possesses the sense of touch and the highest form all the six senses. This is at the

[1] Chiefly based on Jaina Canonical texts

back of tender regard for all forms of life which characterizes the religious life of a Jain who retreats in fear of causing harm. The Jain motto of life is ascetic or stoic. The path to happiness and progress lies through self-denial, self-abnegation and self-mortification. All the rules of conduct and religious practices are therefore designed to that very end. The chain of reasoning followed in Jainism to establish the universal religion of non-harming is generally missed. Here an attempt has been made to set it out as clearly as possible and to compare it with that in Buddhism as far as we have thought it necessary.

Ahimsā or non-harming is the first principle of higher life which Mahāvīra inculcated to his disciples and followers Its visible effect was sought to be shown how even such brute creation as the beasts and birds, reptiles and fishes, happily responded to the non-harming and compassionate attitude of men.

The doctrine of *karma* which Mahāvīra taught, went to make men conscious of their responsibility for all their acts, mental, vocal or bodily. *Karma* may be worked off by austerity, service rendered to ascetics or to the poor, the helpless and the suffering by giving them food, water, shelter or clothing. A man's action becomes an obstacle to the progress of soul, if greatly influenced by such *Kaṣāyas* as anger, pride, deceit or greed. *Karma* may be divided according to its nature, duration, essence and content. It is intimately bound up with the soul. There are eight kinds of *karma* The first kind hides knowledge from us (*jñānāvaranīya*), the second kind prevents us from beholding the true faith (*darśanāvaranīya*), the third kind causes us to experience either the sweetness of happiness or the bitterness of misery (*vedanīya*), the fourth kind bemuses all the human faculties (*mohanīya*), the fifth kind determines the length of time which a *jīva* must spend in the form with which his *karma* has endowed him (*āyu*), the sixth *karma* (*nāma*) decides which of the four states or conditions shall be our particular *gati* (destiny), the seventh *karma* is *gotra karma* which determines a man's life, his occupation, the locality in which he may live, his marriage, his religious observances and even his food.[1] The last and the eighth kind is the *antarāya karma* which always stands as an obstacle. It prevents a person from entering the path leading to eternal bliss[2] The karmic matter keeps the soul confined to the

world of attachment and bondage According to Mahāvīra the painful condition of the self is brought about by one's own action and not by any other cause (fate, chance, creator or the like) Individually a man is born, individually he dies, individually he falls and individually he rises. His passions, consciousness, intellect, perceptions and impressions belong to the individual exclusively. All living beings owe their present form of existence to their own *karma*. The sinners cannot annihilate any work by new work, the pious annihilate their work by abstention from work.[1] *Karma* consists of acts, intentional and unintentional, that produce effects on the nature of soul. Soul is susceptible to the influences of *karma*. The categories of merit and demerit comprehend all acts which keep the soul bound to the circle of births and deaths. *Nirjarā* consists in the wearing out of accumulated effects of *karma* on the soul by the practice of austerities (*tapasā nirjarā ca*). In short Mahāvīra's great message to mankind is that birth is nothing, that caste is nothing, and that *karma* is everything, and on the destruction of *karma* the future happiness depends. There are four kinds of destructive *karma*[2] (*ghātiyakarma*), which retain the soul in mundane existence. Jainism as a practical religion teaches us to purge ourselves of impurities arising from *karma*.

In Hinduism we find that God inflicts punishment for evil *karma* (action) whereas in Jainism *karma* accumulates energy and automatically works it off without any outside intervention. The Hindus think of *karma* as formless while Jains think of it as having form. According to the Pali Nikāyas an ancient householder teacher of India was the first expounder of the doctrine of action. (*Majjhima Nikāya*, I, p 483). The Jaina *Sūtrakritānga* speaks of various types of *Kriyāvāda* or *karmavāda* then current in India (1. 6. 27; 1 10 17) Buddhism as a form of *karmavāda* is distinguished

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[1] *Sūtrakrtānga*, I, 12, 15 In Buddhism *karma* is defined as volition expressed in action (*cetanāham bhikkhave kammam vadāmi—Atthasālinī*, pp 88ff) An action is no action until the will is manifested in conduct *Karma* means consciousness of good and bad, merit and demerit (*kammam nāma kusalā-kusalacetanā—Visuddhimagga*, II, p 614) *Karma* produces consequence, retribution is born of action, action is the cause of rebirth, in this way the world continues No action passes from the past life to the present nor from the present to the future (*Visuddhimagga*, II, p 603) Regarding the relationship between *karma* (action) and *vipāka* (consequence), there is no action in consequence and there is no consequence in action Each of them by itself is void An action is void of its consequence which comes through action and consequence comes into existence on account of action (*Visuddhimagga*, II, p 603)

[2] B C Law, *Mahāvīra His Life and Teachings*, p 104

from *Sathāyadristi* involving various types of non-action (*akriyā*), scepticism (*vicikitsā*) and formalism (*sīlavrata-parāmarśa*). One man admits action and another man does not admit it. Both men are alike. Their case is the same because they are actuated by the same force, i.e. by destiny. It is on account of their destiny that all beings come to have a body to undergo the vicissitudes of life and to experience pleasure and pain.

According to the *Sūtrakṛitānga* the types of akriyāvāda are as follows:—

(1) On the dissolution of the five elements, e.g. earth, water, fire, wind and air, living beings cease to exist. On the dissolution of the body the individual ceases to be. Everybody has an individual soul. The soul exists as long as the body exists.

(2) When a man acts or causes another to act, it is not his soul which acts or causes to act.[1]

(3) There are five elements and the soul is a sixth substance. These six substances are imperishable.

(4) Pleasure, pain, and final beatitude are not caused by the souls themselves, but the individual souls experience them.

(5) The world has been created or is governed by the gods. It is produced from chaos (*Sūtrakṛtānga*, I 1 3. 5–8)

(6) The world is boundless and eternal.

All these views are reduced to four main types that correspond to those associated in the Pali Nikāyas with four leading thinkers of the time, e.g. atheism like that of Ajita, eternalism like that of Kātyāyana, absolutism like that of Kāśyapa and fatalism like that of Gośāla

The types of *kriyāvada* that do not come up to the standard of Jainism are the following:—

(1) The soul of a man who is pure will become free from bad *karma* on reaching beatitude but in that state it will again become defiled through pleasant excitement or hatred.

(2) If a man with the intention of killing a body hurts a gourd mistaking it for a baby, he will be guilty of murder If a man with the intention of roasting a gourd roasts a baby, mistaking him for a gourd, he will not be guilty of murder.

The Jains do not deny the existence of the soul as an eternal substance with consciousness as its fundamental attribute.[2] It is an active principle since it has to bear the

whole brunt of actions The road to final deliverance lies in four-fold means of right knowledge, faith, conduct, and austerities. Final deliverance or *mukti* is the freedom from pain It is perfection. It is the safe, happy and quiet place which is reached by the great sages It is the eternal place, difficult of approach.[1] *Dharma*, *adharma*, space, time, matter and soul are the six substances They are imperishable and eternal by their very nature [2] Each of them is a substance but time, matter and souls form an infinite number of substances. The characteristic of *dharma* is motion That of *adharma* is immobility [3] and that of space (*ākāśa*) is to make room. The characteristic of time is duration, that of soul is the realization of knowledge, faith, conduct, austerities, energy and realization of its developments Soul (*jīva*), the inanimate things (*ajīva*), the binding of the soul by *karma*, merit (*punya*), demerit (*pāpa*), that which causes the soul to be affected by sins (*āśrava*), the prevention of sins by watchfulness (*samvara*), annihilation of *karma* (*karma-ksaya*) and final deliverance (*moksa*) are the nine truths [4] The doctrine of nine terms (*navatattva*) represents the main system of Jainism.[5] *Jīva* and *ajīva* comprehend the world of existence as known and experienced. The world of life is represented by six classes of living beings, while the movable things are the fire lives, wind lives, and those with an organic body. *Samvara* is the principle of

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[1] *Uttarādhyayana*, XXIII, 81–84

[2] *Sūtrakrtānga*, I, 1, I, 15-16 [3] *Ibid*, I, 1, 2, 3, I, 1, 4, 2

[4] *Ibid*, XXVIII 14 The actions which lead to the good *karma* which brings peace of mind are called *punya* *Punya* is of various kinds *annapunya* (merit acquired by giving food to the deserving people), *pānapunya* (merit acquired by giving water to the thirsty), *vastrapunya* (merit acquired by giving clothes to the poor especially to the monks), *layanapunya* (merit acquired by building or lending a house to a monk), *śayana-punya* (merit acquired by providing seats and beds), *manapunya* (merit acquired by thinking good of every one), *kāyapunya* (merit acquired by saving a life or rendering service), *vacanapunya* (merit acquired by speaking without hurting anybody's feelings) and *namaskārapunya* (merit acquired by reverent salutations) There are various kinds of *pāpa* or sin *Jīvahimsā* (life slaughter) is the most heinous of all the crimes according to Jains Sins are also acquired by speaking falsehood, dishonesty, unchastity, covetousness, anger, conceit, attachment and avarice

[5] *Cf* *Uttarādhyayana Sūtra*, XXVIII, 14

The nine main terms of Jainism which became current and widely known as early as the time of the Buddha include *nijjarā* and *mokkha* (*Devadaha sutta*, *Majjhima Nikāya*, II, p 214

'*purānānam kammānam tapasā vyantibhāvā,*
navānam kammānam akaranā āyatim anavassavo,
āyatin anavassavā kammakkhayo, kammakkhayā
dukkhakkhayo, dukkhakkhayā vedanākkhayo,
vedanākkhayā sabbam dukkham nijjinnam bhavissati'

Here the term *nijjinnam* occurs, which implies the idea of *nijjarā*

self-control by which the influx of sins is checked. The category of *Samvara* comprehends the whole sphere of right conduct. *Samvara* is an aspect of *tapas*.[1] *Mokṣa* is the essential point in the teachings of Mahāvīra, which is generally understood as emancipation. It really means the attainment of the highest state of sanctification by the avoidance of pains and miseries of worldly life. It is the *summum bonum* or the state of perfect beatitude as attained. It may also mean final deliverance or liberation from the fetters of worldly life and total annihilation or extinction of human passion.

Faith is produced by nature (*nisarga*), instruction (*upadeśa*), command (*ājñā*), study of the *sūtras*, suggestion (*bīja*), comprehension of the meaning of the sacred lore (*abhigama*), complete course of study (*vistāra*), religious exercise (*kriyā*), brief exposition (*samkhepa*) and reality (*dharma*).[2]

He who truly understands by a spontaneous effort of his mind the nature of soul, inanimate things, merit and demerit and who puts an end to sins (*āśravasamvara*), believes by nature. He who believes the four truths taught by the Jinas believes by nature. He who believes these truths, having learnt them from somebody else, believes by instruction. He who has got rid of love, hatred, delusion and ignorance, believes by command. He who obtains righteousness by the study of the *sūtras* believes by the study of the *sūtras*. He who knows the sacred lore believes by the comprehension of the sacred lore. He who understands the true nature of all substances believes by a complete course of study. He who sincerely performs all duties by right knowledge, faith, etc., believes by religious exercise. He who is not versed in the sacred doctrines believes by brief exposition. He who believes in the truth of the realities,

believes by reality There is no right conduct without right belief, it must be cultivated for obtaining the right faith; righteousness and conduct originate together or righteousness precedes conduct.[1] Without right faith there is no right knowledge, without right knowledge there is no virtuous conduct, without virtues there is no deliverance and without deliverance (*moksa*) there is no perfection.[2]

Austerities are two-fold: external and internal. By knowledge one knows things, by faith one believes in them, by conduct one gets freedom from *karma* and by austerities one reaches purity.[3] Great sages whose object is to get rid of all misery proceed to perfection having destroyed their *karma* by control and austerities.

Mahāvīra has given instructions regarding exertion in righteousness. Those who believe in it, accept it, practise it, comply with it, study it, and understand it, have obtained perfection, enlightenment, deliverance and final beatitude He has dealt with the following subjects.—

(1) *Longing for liberation*· By longing for liberation, the soul obtains an intense desire of the Law. By an intense desire of the Law, he quickly arrives at an increased longing for liberation. He destroys anger, pride, deceit and greed. He becomes possessed of right faith and by the purity of faith, he will reach perfection after one birth.

(2) *Disregard of worldly objects*. By disregard of worldly objects, the soul quickly feels disgust for pleasures enjoyed by men, gods and animals. He becomes indifferent to all objects; thereby he ceases to engage in any undertaking with the result that he enters the road to perfection.

(3) *Desire of the Law* By the desire of the Law, the soul becomes indifferent to pleasures. He abandons the life of a householder and as a houseless monk, he puts an end to all pains, mental and bodily.

(4) *Obedience to the co-religionists and to the guru*: By obedience to them, the soul obtains discipline. By discipline and avoidance of misconduct he avoids being born as a denizen of hell; by devotion to the *guru*, he obtains truth as a good man and gains perfection and beatitude.

(5) *Confession of sins before the guru*: By this act the soul gets rid of the thorns of deceit, wrong belief, etc. He obtains simplicity and annihilates *karma*.

(6) *Repenting for one's sins to oneself*: By this act the soul obtains repentance and becoming indifferent by repentance,

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[1] *Uttarādhyayana*, XXVIII, 29 [2] *Ibid*, XXVIII, 30
[3] *Ibid*, XXVIII, 34

he prepares for himself an ascending scale of virtues by which he destroys *karma*.

(7) *Repenting for one's sins before the guru*: By this act the soul obtains humility. He will leave off all blamable occupations and apply himself to praiseworthy callings.

(8) *Moral and intellectual purity of the soul*: By such purity the soul ceases from sinful occupations.

(9) *Adoration of the 24 Jinas*: By this adoration the soul arrives at purity of faith.

(10) *Paying reverence to the guru*. By this act the soul destroys such *karma* as leads to birth in low families. He wins the affection of the people and brings about general good-will.

(11) *By expiation of sins* the soul obviates transgressions of the vows; thereby he stops the *āśravas* or influx of sins.

(12) *By a particular posture of the body* (*kāyotsarga*) the soul gets rid of past and present transgressions which require *prāyaścitta* (expiatory rites).

(13) *By self-denial* the soul shuts the doors against the *āśravas* [1] and prevents desires arising in him.

(14) *By praises and hymns* he obtains wisdom consisting in knowledge, faith and conduct

(15) *By keeping the right time* he destroys *karma* which obstructs right knowledge.

(16) *By practising penance* he gets rid of sins and commits no transgressions.

(17) *By begging forgiveness* he obtains happiness of mind.

(18) *By study* he destroys *karma* which obstructs right knowledge.

(19) *By the recital of the sacred texts* he obtains destruction of *karma* and preserves the sacred lore

(20) *By questioning the teachers* he arrives at a correct comprehension of the *sūtra* and its meaning

(21) *By repetition* he reproduces the sounds or syllables and commits them to memory.

(22) *By pondering* on what he has learnt he loosens the firm hold which the seven kinds of *karma* have upon the soul. he shortens their duration and mitigates their power.

(23) *By religious discourses* he obtains destruction of *karma*, he exalts the creed and by exalting the creed he acquires *karma* for the future bliss

(24) *By the acquisition of sacred knowledge* he destroys ignorance

(25) *By concentration of his thoughts* he obtains stability of the mind.

(26) *By control* he obtains freedom from sins.

(27) *By austerities* he cuts off *karma*.

(28) *By cutting off karma* he obtains freedom from actions.

(29) *By renouncing pleasures* he obtains freedom from false longing.

(30) *By mental independence* he gets rid of attachment.

(31) *By using unfrequented lodgings and beds* he obtains *gupti* or conduct. He will be steady in his conduct.

(32) *By turning away from the world* he will strive to do no bad actions.

(33) *By giving up collections of alms in one district only* (*ekamaṇḍalyāṃ āhārakaraṇaṃ*) he overcomes obstacles.

(34) *By abandoning articles of use* he obtains successful *study*.

(35) *By not taking forbidden food* he ceases to act for the sustenance of his life.

(36) *By conquering his passions* he becomes free from passions.

(37) *By renouncing activity* he obtains inactivity. By ceasing to act, he acquires no new *karma*.

(38) *By renouncing his body* he acquires the pre-eminent virtues of the *siddhas* (perfected ones)

(39) *By shunning company* he obtains singleness and avoids disputes, quarrels, passions, etc.

(40) *By giving up all food* he prevents his birth many times.

(41) *By perfect renunciation* he enters the final stage of pure meditation wherefrom there is no return

(42) *By conforming to the standard of a monk's life* he obtains ease and will be careful. He will inspire all beings with confidence and practise austerities.

(43) *By doing service* he acquires *karma* which brings about for him the name and family name of a Tīrthakara.

(44) *By fulfilling all virtues* he will not be born again.

(45) *By freedom from passions* he destroys the ties of attachment and desire.

(46) *By patience* he overcomes troubles.

(47) *By freedom from greed* he obtains voluntary poverty.

(48) *By simplicity* he will become upright.

(49) *By humility* he will acquire freedom from self-conceit.

(50) *By sincerity of mind* he will obtain purity of mind.

(51) *By sincerity in religious practice* he obtains proficiency in it.

up no space, and then the soul develops into the real form and obtains perfection.[1]

A person becomes free from sins by abstaining from life-slaughter, falsehood, theft, and sexual indulgence. He becomes free from sins by possessing five *samitis* and three *guptis*, by freedom from passions, by subduing the senses, by conquering conceit, and avoiding delusion.[2]

Hurtful acts (*daṇḍa*) are three-fold as referring to thoughts, words and acts. Conceited acts (*gārava*) are pride of riches, of taste and of pleasure or fashion. Delusive acts are *māyā*, *nidāna* and false-belief (*mithyādarśana*). A monk who well bears calamities will not be subject to transmigration. He who always avoids the four different kinds of praises, passions, expressions of the emotions, and of the four meditations, will not be subject to transmigration. He who always exerts himself with regard to the five vows, the five objects of sense, the five *samitis* and the five actions, will not be subject to transmigration. He who always exerts himself with regard to the six *leśyās*,[3] the six kinds of bodies and the six regular functions as eating, will not be subject to transmigration. He who always exerts himself with regard to the seven rules of accepting alms and the seven causes of danger to others, will not be subject to transmigration. He who always exerts himself with regard to the eight objects of pride, and the ten-fold Law of the monks, will not be subject to transmigration. The eight objects of pride are: caste, family, beauty, etc.[4]

By the teaching of true knowledge, by the avoidance of ignorance and delusion, and by the destruction of love and hatred one arrives at deliverance which is nothing but bliss

Obstruction to knowledge is five-fold: (*a*) obstruction to knowledge derived from the sacred books (*sūtra*), (*b*) obstruction to perception (*ābhinibodhika*), (*c*) obstruction to supernatural knowledge (*avadhijñāṇa*), (*d*) knowledge of the thoughts of other people (*manaḥparyāya*), (*e*) the highest, unlimited knowledge (*kevala*)[5] The following are the different

[1] *Uttarādhyayana*, XXIX, 73 Every *jīva* has two bodies, *kārmana* and *taijasa*, and also a third which may be *audārika* or *vaikreya* Every *jīva*, save and except a Perfected One, forms round it through its *karma* a body which is called its *kārmana* body and another invisible body, *taijasa*, which at its death will enable it to assume a new form These two unseen bodies are indestructible S Stevenson, *Heart of Jainism*, p 206 Cf the Brahmanical conception of the *sthūla* (gross), *sūkṣma* (subtle, or also called *linga*) and *kārana* bodies assumed by the soul

[2] *Uttarādhyayana*, XXX

[3] *Leśyā* is said to be that by means of which the soul is tinted with merit and demerit It arises from *yoga* or *kaṣāya*

[4] *Cf Sūtrakṛtānga*, II, 2, 17

[5] The first kind of knowledge corresponds to what the Buddhists call *Sutamayāpaññā*, the second kind to what they call *cintāmayāpaññā*, the third

blue *leśyā* has the colour of the blue *aśoka* (*Jonesia-aśoka*) having red flowers. The grey *leśyā* has the colour of the flower of *atasī* (*Linum usitatissimum*) having blue flowers. The red *leśyā* has the colour of vermilion. The yellow *leśyā* has the colour of orpiment. The white *leśyā* has the colour of conch-shell. The taste of the black *leśyā* is more bitter than that of *tumbaka* (*Lagenaria vulgaris*). The taste of the blue *leśyā* is more pungent than black pepper and dry ginger. The taste of grey *leśyā* is more pleasant than that of ripe mango. The degrees of the *leśyās* are three or nine or twenty-seven or eighty-one or two hundred and forty-three Each of these degrees is three-fold· low, middle and high A man who acts on the impulse of the five sins, who commits cruel acts, who is wicked and mischievous, develops the black *leśyā*. A monk who has anger, ignorance, hatred, wickedness, deceit, greed, carelessness, love of enjoyment, etc., develops the blue *leśyā*. A man who is dishonest in words and acts, a heretic, a deceiver, a thief, etc., develops the grey *leśyā*. A man who is humble, well-disciplined, restrained, free from deceit, who loves the law, develops the red *leśyā*. A man who controls himself, who is attentive to his study and duties, develops the yellow *leśyā*. A man who controls himself, who abstains from constant thinking about his misery, who is free from passion, who is calm, and who subdues his senses, develops the white *leśyā* The black, blue and grey *leśyās* are the lowest *leśyās*, through them the soul is brought into miserable courses of life The red, yellow and white *leśyās* are the good *leśyās*, through them the soul is brought into happy courses of life In the first and last moment of all these *leśyās*, when they are joined with the soul, the latter is not born into a new existence.[1]

Things without life are: (1) possessing form, and (2) formless. There are ten kinds of formless things, e g. *dharma*, *adharma*, space, division, time, etc.[2] *Dharma*, *adharma* and space are ever without beginning and end. The four kinds of things possessing form are compound things, their divisions, their indivisible parts and atoms. Subtile things occur all over the world. Living beings are of two kinds. those still belonging to the *saṃsāra*, and the perfected souls. The perfected souls have no visible form They are developed into knowledge and faith and they possess paramount happiness. Living beings are of two kinds; movable and immovable. The earth-lives are of two kinds, subtile and gross The subtile earth is but of one kind as there is no

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[1] *Uttarādhyayana*, XXXV

[2] *Ibid*, XXXVI

Mahāvīra, those who hold this view do not understand that things depend partly on fate and partly on human exertion. The doctrine of the *akriyāvādins*[1] augments the misery of worldly existence. He who intends to kill a living being, but does not do it by his bodily act, and he who unknowingly kills one, both are affected by that act. There are three ways of committing sins, by one's own action, by commission, and by approval of the deed. One reaches *Nirvāṇa* by the purity of heart. The world is boundless. In this world living beings suffer individually for their deeds. A learned or a virtuous man will be punished for his deed when he is given to actions of deceit. Men who are drowned in lust and addicted to pleasures will be deluded for want of control. One should exert and control oneself and follow the commandments proclaimed by the *Arhats* (the elect). Heroes of faith who do not commit sins, and exert themselves aright, who subdue anger and fear, will never kill living beings. A worthy and wise man should be careful in this world. He who has entered the road leading to the destruction of *karma*, who controls his mind, speech, and body, who has given up his possessions and relations, should walk about subduing his senses. A sage bears pleasant and unpleasant things. He also bears three kinds of calamities arising from beasts, men and gods. He does not fear for his life. A wise man should not quarrel, should possess right conduct, should be guarded in his words and thoughts. He should adopt for his welfare the best and the highest law proclaimed in this world by the Jina. A person should look at beatitude as the end in view. Virtuous men regard pleasures as equal to diseases. The unhappy suffer again and again from delusion. When calamity befalls a man or the end of his life draws near, he must go. The wise believes that there is nothing to protect him. All living beings owe their present form of existence to their own *karma*. The wicked suffering latent misery err about in the circle of births, subject to birth, old age and death. One should not kill living beings in the three-fold

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[1] Both Mahāvīra and Buddha declared themselves as *kriyāvādins* or upholders of the doctrine of action. The doctrine of action which Mahāvīra taught makes men conscious of their responsibility for all their acts, mental, vocal or bodily. This doctrine has also awakened the consciousness that salvation is not a gift of favour but an attainment within human possibility. In the teachings of Mahāvīra *kriyāvāda* is sharply distinguished from *akriyāvāda* (doctrine of non-action), *ajñānavāda* (scepticism) and *vinayavāda* (formalism), precisely as in the words of the Buddha. Buddhism has been promulgated as a form of *kriyāvāda* or *karmavāda*. In order to arrive at a correct understanding of the doctrinal significance of *kriyāvāda* in Jainism it is necessary not only to see how it has been distinguished from *akriyāvāda*, *ajñānavāda* and *vinayavāda* but also from other types of *kriyāvāda*.

way (by thoughts, words, and acts), being intent on spiritual welfare and abstaining from sins [1]

A wise man should neither himself commit violence nor order others to do so nor consent to the violence done by somebody else. A clever man should not be defiled by sin 'All beings are fond of life, like pleasure, hate pain, shun destruction, and desire to live. To all life is dear.[2] The clever one who adopts the true faith stands in the right place. The world is greatly troubled by women He is called a hero who is not vexed by the hardships caused by control. The hero does not tolerate discontent and lust; he is not careless, he is not attached to the objects of the senses. A sage who adopts the life of wisdom should treat his gross body roughly. He who has right intuition uses mean and rough food. A wise man who knows the world and has cast off the idea of the world should prudently conquer the impediment to righteousness. Giving up all gaiety, circumspect, and restrained, one should lead a religious life. The liberated conquers wrath, pride, deceit, and greed He who conquers one passion, conquers many and he who conquers many, conquers one. A wise man should avoid love, hatred, delusion, birth, death, hell, animal existence, anger, pride, deceit, and greed. For the liberated there is no passage from birth to birth. The greatest temptation in this world is woman. When strongly vexed by the influence of the senses he should mortify himself, stand upright, wander from village to village, take no food at all, and withdraw his mind from women. The self is the knower or experiencer and the knower is the self. Some who embrace the law will practise it, being careful about its outward signs, not giving way to worldliness, but being firm Quitting all worldliness, one should bear all disagreeable feeling being possessed of the right view (*samyak-darśana*) [3] Those who

deserve to be called fools, are born again and again. The learned, wise, and steadfast hero will always be victorious in right faith. A saint with right intuition, who cherishes compassion for the world, should preach, spread and praise the faith, knowing the sacred law (*vedavid*) He should proclaim it among those who exert themselves, not neglecting tranquillity, indifference, patience, liberation, purity, uprightness, gentleness, and freedom from worldly cares. One should preach the law of the mendicants to all kinds of creatures. A man who exerts himself is of a steady mind without attachment, unmoved by passion; having no worldly desires he should live the life of an ascetic. The noble ones having impartially preached the law, those who are awakened, should not wish for pleasure. One who is free from passions is self-controlled, knowing birth in the upper and nether regions One who is free from desire, cherishes piety.

The first great vow of the Jains is abstinence from killing living beings.[1] A Jain is careful in his walk. He searches into his mind and speech. He is careful in laying down his utensils of begging. He eats and drinks after proper inspection. The second great vow is avoidance of falsehood.[2] A Jain speaks after deliberation He comprehends and renounces anger, greed, fear, and mirth. The third great vow is avoidance of theft [3] A Jain begs after deliberation for a limited space. He consumes his food and drink with the permission of his superior. He who has taken possession of some space should always take possession of a limited part of it and for a fixed time.[4] He should constantly have his grant renewed He may beg for a limited ground from his co-religionists after deliberation. The next vow is avoidance of sensual pleasures.[5] He should not continually discuss topics relating to women. He should not eat and drink too much. He should not drink liquor or eat highly seasoned dishes.[6] He should not occupy a bed or a couch belonging to women The last great vow is freedom from possessions [7]

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thing as sacrifice, etc (*Cf Sāleyyaka Sutta, Majjhima*, I, pp 285ff) There cannot be right faith unless there is a clear pre-perception of the moral, intellectual or spiritual situation which is going to arise Right faith is that form of faith which is *only* a *stepping* stone to knowledge (*paññā*) It is the faith, or conviction acquired by a Buddhist stream-attainer (*sotāpanna*) who is sure to reach the goal

[1] *Cf* the first precept of the Buddhists, *pānātipātā-veramanī*

[2] *Cf Musāvādā-veramanī* of the Buddhists

[3] *Cf Adinnādānā veramanī*

[4] This is known in Theravāda Buddhism as *niganthūposatho, Anguttara*, I, 205

[5] *Cf Buddhist Abrahmacariyā-veramanī.*

[6] *Cf Sūrāmerayamajjappamādaṭṭhānāveramanī*

[7] *Cf* Buddhist *Jātarūparajatapaṭiggahanā veramanī*

If a living being with his ears hears agreeable or disagreeable sounds,[1] he should not be attached to them. If he with his eyes sees agreeable or disagreeable forms, he should not be attached to them. If he with his nose smells agreeable or disagreeable smells, he should not be attached to them.[2] If he with a tongue tastes agreeable or disagreeable things, he should not be attached to them. If he with an organ of feeling feels agreeable or disagreeable touches, he should not be attached to them.[3]

There are five *samitis* and three *guptis* which constitute eight means of self-control.[4] The *samitis*[5] are the following: (1) going by paths, trodden by men, beasts, carts, etc., and looking carefully so as not to cause the death of living beings; (2) gentle, sweet and righteous speech; (3) receiving alms in a manner to avoid forty-two faults; (4) receiving and keeping things necessary for religious exercises, and (5) performing the operation of nature in an unfrequented place. The three *guptis*[6] are the following: (1) preventing mind from sensual pleasures by engaging it in contemplation, study, etc.; (2) preventing the tongue from saying bad things by a vow of silence; and (3) putting the body in an immovable posture. The walking of a well-disciplined monk should be pure in respect to the ends, time, road and effort. Knowledge, faith and right conduct are the ends; the time is daytime; the road excludes bad ways; the effort is four-fold as regards substance, space, time, and condition of mind. A well disciplined monk should work carefully. He should avoid anger, pride, deceit, greed, laughter, fear, loquacity and slander. He should use blameless and concise speech at the right time. He should avoid while begging faults in the search, in the receiving, and in the use of three things, namely: food, lodging, and the

articles of use. There are sixteen *Udgama dosas* (inherent faults) by which food becomes unfit for a Jain monk, e.g. the fault inherent in food which a layman has prepared for religious mendicants, the fault in a kind of food which a layman has prepared for a particular monk. the food which has been prepared for festivities, which has been reserved for a monk, when he has to open locks before he gets at the food, when a monk calls while the dinner is being cooked, and for his sake more food is put in the pot which is on the fire. etc.[1] There are ten faults in receiving, e.g when a monk accepts alms from a frightened layman (*Śaṅkita*), when the food is soiled by animate or inanimate matter (*mrakṣita*), when a layman mixes up pure with impure food (*unmiśrita*), etc. A zealous monk should wipe the thing after having inspected it with his eyes, then he should take it up or put it down. Excrements, urine, saliva, mucus, and uncleanliness of the body should be disposed of in the way described. In a place neither frequented nor seen by others. which offers no obstacles to self-control, which is not covered with grass or leaves, which is spacious, in such a place he should leave his excrements, etc.[2] There are: (1) truth, (2) untruth, (3) a mixture of truth and untruth, and (4) a mixture of what is not true and what is not untrue. A zealous monk should prevent his mind from desires for the misfortune of somebody else, from thoughts on acts which cause misery to living beings and from thoughts on acts which cause their destruction In standing. sitting, lying down, jumping, going and in the use of his organs, a zealous monk should prevent his mind from intimating evil desires, etc. These are the *samitis* for the practice of the religious life and *guptis* for the prevention of everything sinful

The correct behaviour of monks consists in ten posts: *āvaśyikā* is required when a monk leaves a room for some urgent business; *naisedhikī* asking permission to enter a place; *āpricchanā* or asking the superior's permission for what he is to do himself; *pratipricchanā*, asking permission for what somebody else is to do; *chandanā* or placing at the disposal of other monks the things one has got; *icchākāra*

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[1] *Cf Dīgha*, I, p 166 . *na ehi-bhadantiko, na-tittha-bhadantiko, nābhihatam na uddissa-katam na nimantanam sādiyati So na kumbhi-mukhā patiganhāti, na kolopi-mukhā patiganhāti, na elakamantaram na dandamantaram na musalamantaram, na dvinnam bhuñjamānānam, na gabbhiniyā na pāyamānāya na purisantaragatāya, na samkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā sanda-sandacārinī, na maccham, na mamsam, na suram, na merayam, na thusodakam pivati*

[2] *Uttarādh*, XXIV, 17, 18, *cf Ācārānga*, II, 10, *cf Pāli Vinaya Pitaka*, III, 36

carrying out one's intention by oneself or somebody else; *mithyākāra*, blaming oneself for sins committed; *tathākāra*, assenting to make a promise; *abhyutthāna*, rising up from one's seat as a mark of respect for those who deserve it, and *upasampad*, placing oneself under another teacher.[1]

A worthy monk should have no intercourse with women considering the consequences. He should avoid them Those who have intercourse with women, have ceased to practise meditation.[2] One should not mind the entreaties of women, but abstain from their friendship and company. The pleasures which are derived therefrom are causes of blamable actions. A wise and learned monk whose soul is in a pure condition (*leśyā*) will abstain from doing work for others;[3] he will bear all troubles in thoughts, words and actions.

A virtuous monk should never keep company with the wicked. He should not stay in the house of a householder except by constraint. He should obey and serve a wise and pious teacher If beaten he should not be angry. With placid mind he should bear everything.

A true monk should not say that this is meritorious and this is not meritorious. He should guard his soul, bring his senses under his control and put a stop to the current of the *saṃsāra*. He should be free from sins. He is entitled to expound the pure, complete and unparalleled law He should try to reach beatitude

If a monk is attached to vanities and makes his monkhood a means of sustenance, he will suffer again and again[4] A monk who is eloquent, who has bright ideas and possesses high intellect, has purified his soul. He should combat pride of genius, pride of sanctity, pride of birth,[5] and pride of good living. A monk having conquered aversion to control and delight in sensual objects, should silently repeat to himself, a man must come and go according to his own *karma* alone. The pious are not given to blamable sinful practices. Avoiding all evils, monks should without embarrassment and passion preach the law.

A monk who complies with the rules for the *yatis* as regards postures, lying down, sitting and exertion, who is

thoroughly acquainted with the *samitis* and *guptis*, should explain each single point of conduct. He should not allow himself to be influenced by pleasant sounds. He should persevere in control. A novice who has not mastered the law does not know the law, but he will know it afterwards through the words of the Jinas. A well-conducted monk will explain the conduct of the virtuous. A monk by hearing the desired truth, gets bright ideas and becomes a clever teacher, desiring the highest good and practising austerity he will obtain final liberation. Those, who having investigated the law, are awakened and they put an end to mundane existence. They do not conceal the truth or falsify it. They do not cherish desire for fame. A monk should be honest and fearless. He should expound the *syādvāda*,[1] he should use permitted kind of speech and should be impartial and wise. He should utter pure speech which is in accordance with the creed of the Jinas. He should well learn the sacred text, endeavour to teach the creed and should not speak unduly long. He should deliver faithfully what he has learnt. He should not pervert or render obscure the truth.

A monk who does not act nor kill, who is free from anger, pride, deceit and greed, who is calm and happy, will never entertain such wish that after his departure from the world he will become a god or a perfected saint.[2] He does no actions arising from sinful causes, nor has them done by another person nor does he consent to another doing them. A monk should not take food or drink when he knows that a householder to satisfy him or for the sake of a co-religionist has brought it. One should eat when it is time for eating, seek cover when it is time for seeking cover and sleep when it is time for sleeping. When a monk preaches the law he should preach it indefatigably for no other motive than the annihilation of *karma*. Such a monk searches the law, knows the law and endeavours to gain liberation. He knows and renounces action and worldly occupation, he is free from passion, possesses the *samitis*, being wise, virtuous, and liberated, living on low food, desiring to get to the shore of the *saṃsāra* fulfilling the general and particular virtues.

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[1] *Vide* B. C. Law, *Mahāvīra: His Life and Teachings*, pp. 72ff. *Syādvāda* consists of seven *nayas* or viewpoints from which assertions are made as to truth. According to the doctrine of *Syādvāda* there are seven forms of metaphysical propositions and all contain the word *syāt*, e.g. *syād asti sarvam*, *syād nāsti sarvam*—*syāt* means 'may be' and it is explained as *Kathamcit* (somehow). Hastings, *Encyclopædia of Religion and Ethics*, Vol. 7, p. 468.

[2] *Cf.* *Samyutta*, IV, p. 180, *Ang.*, IV, p. 461: *devo vā bhavissāmi devaññataro vāti*.

A monk abstains from the five cardinal sins, slaughter of living beings, etc. He does not clean his teeth with a tooth brush, he does not accept perfumes, emetics and collyrium. Such a monk does not act nor kill; he is free from anger, pride, deceit and greed; he is calm and happy. He is well controlled and restrained, avoids and renounces sins, is not active but careful and thoroughly wise.

A monk, who has achieved his religious perfection through the instruction of the Awakened One and stands firm in it, who guards himself in the three-fold way with regard to thoughts, words and acts, and who possesses the things requisite for crossing the immense ocean of existence, may preach the law.

A monk or a nun on a begging-tour should not accept as alms whatever herbs they recognize. He or she should accept things which are pure and acceptable. He or she should not accept food which has been prepared for Brahmins, guests, beggars, etc. He or she should not accept food which does not belong to the giver. He or she may accept food from noble families, distinguished families, and royal families. He or she should not attend any festive entertainment. He or she should not accept such food of which he or she has some doubts in his or her mind. A monk or a nun desirous of entering the abode of a householder should not do so when they see that the milch cows are being milked, or the food is being cooked, and that it is not yet distributed.

A monk or a nun on a begging tour should not accept flattened grains, grains containing such chaff.

A mendicant should not stay in halting places, garden houses, family houses and monasteries, which are much frequented by fellow-ascetics.

A monk shall not beg pointing with a finger at the householder or moving him with a finger, threatening or scratching him with a finger, praising or cursing him.[1]

He or she should speak with precision.[2]

If a single mendicant borrows for a short time a robe from another mendicant, the owner of it should not take such a robe for himself nor should he give it to somebody else. A monk or a nun should not make coloured clothes colourless or colour colourless clothes.

The Jain rules of conduct and decorum, agreeing in their essential features with the Buddhist rules, were broad-based upon careful considerations and keen observations."

The foregoing exposition of the principles of Jainism may be made more explicit in the light of Umāsvāti's *Tattvārthādhigamasūtra.* According to Umāsvāti, right belief, right knowledge, and right conduct constitute the path to liberation and they are called three gems in Jainism Each of them can be considered in its three-fold aspect, e.g. the subject, the object and the means. In right belief there is the believer, that which is believed, and the means of believing. In right knowledge there is the knower, the known and the means of knowing In right conduct there is the pursuer of conduct, conduct itself and the means of conducting The right belief is the basis upon which the other two rest. It is the cause and right knowledge is the effect. Right conduct is caused by right knowledge and implies both right knowledge and right belief

The five kinds of knowledge are: Knowledge through the instrumentality of sense, knowledge derived from the study of scriptures, direct knowledge of matter within the limits of time and space, direct knowledge of others' thoughts, and perfect knowledge.

The five kinds of conduct[1] are. Equanimity, recovery of equanimity after a downfall, pure and absolute non-injury, all but entire freedom from passion, and ideal and passionless state.

Right belief, right knowledge, right conduct, and right austerities are called the *ārādhanās.*

The right belief is the belief or conviction in things ascertained as they are.[2] *Samyakdarśana* is of two kinds. (1) belief with attachment, the signs of which are the following · calmness (*praśama*), fear of mundane existence in five cycles of wanderings (*saṁvega*), substance (*dravya*), place (*ksetra*), time (*kāla*), thought activity (*bhāva*), and compassion towards all living beings (*anukampā*), and (2) belief without attachment (the purity of the soul itself)

The right belief is attained by intuition, acquisition of knowledge from external sources It is the result of subsidence (*upaśama*), destruction-subsidence (*ksayopaśama*) and destruction of right belief deluding *karmas* (*darśana mohanīya karma*).

Right belief is not identical with faith. It is reasoned knowledge. *Adhigama* is knowledge which is derived from intuition, external sources, e.g. precepts and scriptures. It is attained by means of *pramāna* and *naya.* *Pramāna* is

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[1] *Cf* *Sūtrakṛtānga,* I, 1, 4, 10–13
[2] *Cf* *Uttarādhyayana Sūtra,* XXVIII, 28, 29.

upon the earth; undertaking to do by one's own hand what should be done by others; admiration of hurtful or unrighteous thing; proclaiming sins of others; misinterpreting the scriptural injunctions which we do not want to follow; disrespect to scriptural injunctions out of vice or laziness; expressing delight in other's misdeeds; trying to persevere in one's attachment to worldly belongings; deceitful disturbance of someone's right knowledge and faith; praising actions due to wrong belief; not renouncing what ought to be renounced.

The causes of bondage (*bandha*) are the following: (1) wrong belief; (2) perverse belief; (3) doubt, scepticism; (4) veneration; (5) wrong belief caused by ignorance; and (6) inborn error.

The ten virtues are the following: forgiveness (*uttama kṣamā*), humility (*uttama mārdava*), honesty (*uttama ārjava*),[1] purity (*uttama śauca*), truthfulness (*uttama satya*), restraint (*uttama saṃyama*), austerities (*uttama tapa*), renunciation (*uttama tyāga*), selflessness (*uttama ākiñcanya*), and chaste life (*uttama brahmacarya*).

Twelve meditations[2] are the meditations on transitoriness, helplessness, mundaneness, loneliness, separateness, impurity, inflow, stoppage, relinquishment, universe, rarity of right path and nature of right path.

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[1] *Uttama ārjava*—*Ārjava* has been understood by some as that simplicity which is opposed to cunningness.

[2] *Cf* Buddhist *asubha-bhāvanā*, *Vinaya*, III, p 68, on impurity, *Visuddhimagga* (PTS), I, 84ff, 178ff

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